

# SERMONS PREACHED BE- FORE HIS MAIESTIE, and vpon other speciall occasions :

Viz.

- 1 *The Pillar and ground of Truth, in* 1 Tim. 3. 15.  
page 1.
- 2 *The New Life, I Iohn* 5. 12. page 27.
- 3 *A sensible demonstration of the Deitie, I say* 64. 4.  
page 59.
- 4 *Exact Walking, Ephes.* 5. 15. page 91.
- 5 *Samuels support of sorrowfull Sinners, in* 1 Sam.  
12. ver. 20, 21, 22. page 125.

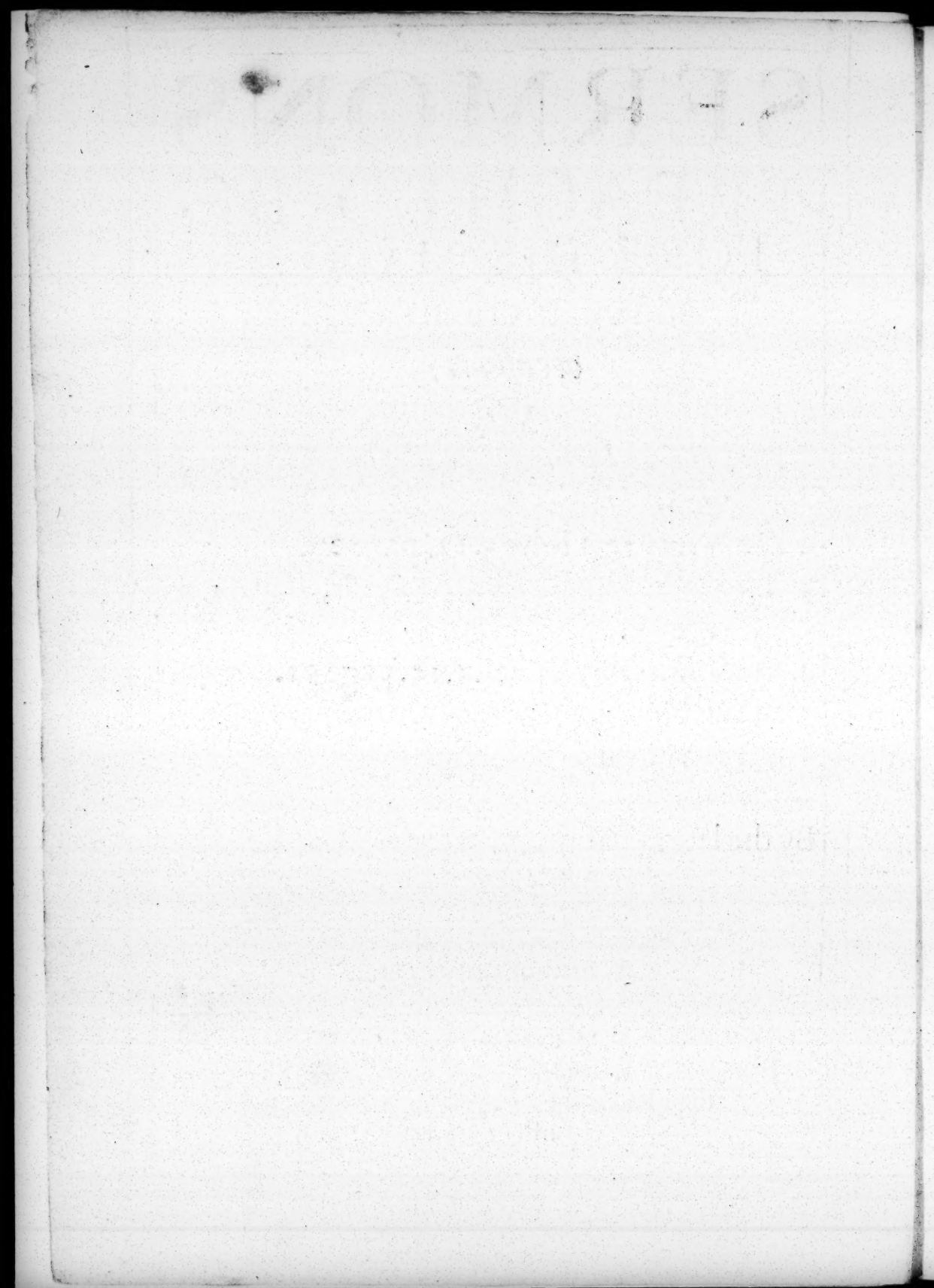
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By the late faithfull and worthy Minister of Ie-  
sus Christ, *John Preston*, D<sup>r</sup>. in Diuinity, Chaplaine  
in ordinary to his Maiesty, Master of *Emanuel*  
College in *Cambridge*, and sometimes  
Preacher of *Lincolnes Inne*.

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LONDON:

Printed for *James Boler* and *Ioane Greene*, and are  
to be sold at the *Marigold* in *Pauls Church-*  
*yard.* 1631.







# To the Reader.



*THE AVTHOR  
himselfe, being  
hindred by death  
from digesting  
his thoughts in-  
to Tractates  
more accomodate for all mens vse  
presaged notwithstanding, a lit-  
tle before his death, that they would  
be pressed into publike view by one  
or other, who might perhaps bee  
lesse carefull; which that hee might  
A 2                      preuent,*

## To the Reader.

preuent, hee bequeathed the care of those Sermons that were onely preached at Lincolnes Inne, to those his worthy friends, by whom you see them faithfully set forth, who living in the City, were better conuersant with those that tooke them from his mouth. All others whatsoeuer vnto vs, who (though much more unworthy and unable) were yet more frequently his Auditors in other places, and had reason fully to know his Doctrine, manner of life, purpose, &c. should therefore bee more guilty of ungratefull negligence, if any of those Lamps, into which hee emptied the golden oyle out of himselfe, should not by vs be lighted up to serue the Temple, to which undoubtedly by  
him

## To the Reader.

him they were deuoted. Moued therefore with the necessity of our duty, their former good example, and the successefull entertainment the rest haue found, we doe here aduenture into light these fise short Sermons, preached at speciall times, and in Auditories of greatest worth and expectation, and accordingly composed of more exact materials, and closer put together, which in him may well be pardoned, who in all his other workes did bow his more sublime and raised parts to lowest apprehensions. Wee haue laboured what we could to discharge the trust by him reposed in vs, and desire that others would bee pleased to forbear the putting forth of any thing of his, without acquainting some of



## To the Reader.

vs therewith, by him deputed for  
that worke; who as soone as may be,  
will be carefull to present thee with  
what else soeuer we shall thinke use-  
full; the Lord grant they may doe  
as much good as the Author of them  
did intend.

T.G.

T.B.





# The Doctrines, with the most speciall notes contained in these ensuing Sermons.

## The first Sermon.



- What is meant by truth, in 1 Tim. 3. 15*  
page 5
- 2 *What is meant by saying, That the  
Church is the Pillar of Truth.* 6
- 3 *How the Apostle speakes of a Pillar.* 7
- 4 *Three reasons manifesting, That the Church may  
Erre.* 8, 9
- 5 *That place, Iohn 16. 13. & Mat. 20. 28. opened.*  
11
- 6 *Whether there be any vnerring visible Iudge of  
Controuersies or no, with three answers there-  
unto.* 12, 13
- 7 *What the vse of Generall Councils is.* 13, 14
- 8 *That there is no hope of reconciling Rome and vs.*  
15
- 9 *That we must not take any thing on trust of the  
Church, but of the Word.* 19, 20
- 10 *Ministers and Magistrates how they should ioyne  
together in the Church of God.* 21
- 11 *The motives thereunto out of the very text.* 21, 22

# The Doctrines.

## The second Sermon.

- 12 **T**hat every man by nature is a dead man. p. 28  
13 How dead? First, partly through ignorance, and partly through hardnesse of heart. 29, 30  
14 How we may know that we have this life of grace in vs, or that it is wanting unto vs. 30, 31, 32, 39  
15 A difference of Dead workes, and Good workes. 33  
16 How a man may know, That the workes done by him be good workes. 34, 35  
17 What we must doe to bring our selues out of this miserable condition of death. 41  
18 The difference of the Power and Forme of Godlinessse. 43, 44  
19 How this life of God is hid. 45  
From whom. 45, 46  
20 With what this life is hid. 46, 47  
21 The affecting of our neighbours as we ought, is a speciall Character of life. 48, 49  
22 An exhortation to liue this life of grace. 53  
23 That by faith out of Scripture, and by reason out of the bookes of the creatures wee may learne, That God is. 62, 63, &c. 68, 69  
24 That it is a great part of wisdom to foresee the greatest danger to come, whilst it is farre off. 80, 81  
25 That consideration is necessary to exact walking. 94  
26 What

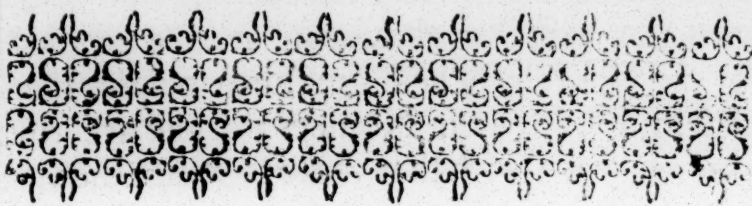
# The Doctrines.

26	<i>What consideration is.</i>	pag. <i>ibid.</i>
27	<i>Not iusto consideration.</i>	p. 97
28	<i>Inconsideration the cause of errors in our life.</i>	99
29	<i>The best study what.</i>	100
30	<i>Too much consideration of outward things.</i>	102
31	<i>Madnesse what.</i>	103
32	<i>It is a Christians duty to walke with God Exactly in all things.</i>	105
33	<i>What it is to walke exactly.</i>	<i>ibid.</i>
34	<i>Precisenesse commended by the Apostle, condemned by the World.</i>	106
35	<i>To walke exactly requires three things.</i>	107
36	<i>Exactnesse required in three respects.</i>	108
37	<i>Circumstances must be Good, in a Good action.</i>	110
38	<i>How this precept of Exactnesse must be kept.</i>	112
39	<i>Reasons why Christians should walke exactly.</i>	113, 114, 115
40	<i>We must Labour for exactnesse.</i>	116
41	<i>The power of Religion, what.</i>	117
42	<i>Instances of exact walking. p. 118. The Contrarie.</i>	119
43	<i>It is wisdom to walke exactly.</i>	120
44	<i>The properties of Wisdom.</i>	120
45	<i>The cause of Errors.</i>	121
46	<i>That our Natures are apt to be Inordinate in our affections, whether in Feare, Loue, or Griefe.</i>	128
47	<i>The Reasons of this Inordinatenesse in our Affection.</i>	129
48	<i>How</i>	

# The Doctrines.

- 48 How we may know that our Affections are Innor-  
dinate. 130
- 49 How we may resist our Inordinate affections.  
132, 133
- 50 That the Greatnesse of our finnes is no impediment  
to the forgiveness of them. 134
- 51 The Reasons. 135
- 52 The way to have sinne forgiven is to aggravate,  
not to extenuate it. 137
- 53 One sinne makes much way for another. 140
- 54 Discouragements and too much feare are great  
meanes of our departure from God. 142
- 55 That when a man hath committed any great sin,  
it is the best way to come in presently and turne  
to God. 144
- 56 Reasons for it, and objections against it. 145, 146
- 57 The finnes which we commit, make no change in  
the Lord. 148





# THE PILLAR AND GROVND Of TRVTH.

I T I M. 3. 15.

*But if I tarry long, that thou mayest know  
how thou oughtest to behaue thy selfe in  
the house of God, which is the Church of  
the liuing God, the pillar and ground of  
the Truth.*



Here are two maine principles, vpon which the whole frame of Popery is founded; first, *That the Church of Rome is the onely Catholike Church: secondly, That the Church cannot erre.*  
By which later principle they haue brought on them.

themselves a desperate necessity, neuer to amend or reforme whatsoeuer is once decided by the Church. These are the principles that first instill into their Nouices ; these are the traines, wherewith they seeke to winne men to themselves : for when they cannot proue their points in speciall and particular, they take them all in grosse, and by this one principle (*Our Church, which cannot erre, hath so decided it*) they proue a bundle of them altogether. So when they can shew no ground in Scripture for their clouded, vngrounded, superadded opinions, they fasten them and hang them all vpon this pinnacle of the Church ; which because it is infallible, admits of no examination. And whereas truth seekes out no corners, desires to see the light, and come to triall ; Popery delights to hide it selfe in these obscure and vncertaine generalities. As for example : aske them what ground they haue for inuocation of Saints, worshipping of Images, Indulgences, superadded Sacraments, and a multitude of superstitious ceremonies ; their answer is, The Church hath so decided it ; and her decrees are all infallible, and not to be examined by particular men, which are inferiour. So that pull but this pillar downe, as *Samson* did, and the whole frame of Popery, with all that stay themselves vpon it, comes presently tumbling downe.

Yet because they thinke it too improbable a  
course

course to build all on the naked assertion of the Church, which is onely to interpret and not to make the Text, therefore they bring in Traditions, which they call vnwritten verities, and make them of equall value and credit with the Text: but if you aske them what these vnwritten verities are, and how they may be knowne from counterfeit; they say onely the Church can tell that, to whose custody they were committed, and who onely is able to iudge infallibly, which are the genuine Traditions, and which not. And if Scripture at any time bee brought against any of these points, they say it belongs to the Church of Rome to declare what bookes of Scripture are canonicall, what translation is authentick, what interpretation must bee the sense of Scripture, and in effect they will be onely iudged by themselves, and whatsoeuer wee say, they choke vs with these principles, *Theirs is the onely Church, and, The Church can neuer erre.*

Now of all places of Scripture, whereby they would vindicate to themselves this privilege, this verse that I haue read is one of the chiefest; but how iustly, wee are now to consider.

Sayes the Apostle to *Timothy*, *I haue written vnto thee, that thou mayest know how to behaue thy selfe in the house of God:* as if he should say, It is of much moment that the house of God be ordered and kept aright, bee swept continually  
and



and purged, because it is the *Pillar and Ground of Truth*, that is, the ground and place where truth (which is the households food) is nourished, and doth grow; into which if falshood creepe, their food will soone be poysoned, and so not nourish but corrupt, nor fit them to saluation but destruction: so that the Apostle in this verse hath this double scope.

First, to describe the Church by this distinguishing property, that it is *the Pillar and Ground of Truth*, that is, Truth is the signe, whereby this house of God is knowne from other houses.

Secondly, he sayes, *in the house of God, &c.* not in the Church of Ephesus, lest any should conclude (as now the Papists would) that the truth were so nailed and fastened to any one particular house or pillar, that it could neuer be taken downe from thence, and hanged vp in another place; which is flat contrary to the scope of the Apostle in this place, who in the beginning of the next chapter shewes euidently, that in the later times some should depart from the faith, and giue heed to seducing spirits and doctrines of Devils, *forbidding to marry, and commanding to abstaine from meats.*

The Papists would make vs beleeeue, that because the truth was once at Rome, it is there still. Indeed the house and place where once it was, they may still shew perhaps; but the inhabitant is now departed, and the truth, which  
was



was the signe, is taken downe, and hanged vp  
 elsewhere, in stead whereof these very errors  
 hang, which the Apostle doth foretell to be the  
 signes of Truth's departure, *forbidding to marry,*  
*and commanding to abstaine from meats.* If they  
 obiekt, they forbid not all to marry. I answer,  
 no hereticke or people since the beginning of  
 the world did euer doe it, nor is it credible that  
 any euer will; for then the world would soone  
 be at an end: but they forbid some to marry  
 at any time, as the Clergy; all at sometimes;  
 and that not as a precept of conueniency, but  
 necessity and holinesse.

The Papists indeed say, that the Church is so  
 the pillar and ground of truth, that there is no  
 truth but what comes from the Church, & that  
 whatsoever comes from the Church is true in-  
 fallibly, and not subiect to error: but this can-  
 not be the Apostles meaning here. First, there  
 may be truths in other Writers that are not of  
 the Church: though the Garden bee the most  
 conuenient and ordinary place and ground of  
 hearbs, yet some Violets may bee gathered in  
 the Woods, and on the high-way side.

By Truth therefore here is meant diuine and  
 sacred truth, a plant of Gods owne Garden, not  
 growing in the Wildernesse and waste.

Besides, as some truths may be found without  
 the Church, so some errors may bee found  
 within the Church: though the Garden be the  
 proper ground and place of hearbs, yet weeds  
 may

may also grow there, as tares may in the field, which notwithstanding is the proper place of wheat.

Againe, when he saith, *The Church is the pillar and ground of Truth*, his meaning is; that in the Church of God, the truth ought alwayes to be preserued and kept, that is, those that professe themselves to be the Church, ought to maintaine the truth; that is their duty, which they are bound at all times to performe: but it's no good consequence to inferre, A thing is surely done, because some ought to doe it; for men do not alwayes performe their duties, nor discharge the trust that is committed to them.

Lastly, it is to be marked, that the Apostle saith in generall termes, *The Church is the pillar and ground of truth*, not this or that particular people, of Ephesus, or Corinth, or Rome, or any other city or countrey; for the Church may make a progresse, from one people to another, as now it hath from those famous cities of Asia vnto other parts. Indeed while the Church continues in a place, so long the fundamentall truths continue, but when she changeth habitation, the truth goes with her; for these cannot dwell asunder: while the Church continued at Rome, so long the truth continued, but no longer.

*Obiect.*

If they obiekt, that a pillar is the prop and *sustentaculum* of that building wherein it is, and therefore cannot bee remoued to another place,

place, vnlesse the building be destroyed and perish: since then the Church of Rome was once the pillar and ground of truth, it is so still.

I answer, the Apostle in this place speaks of a pillar, not *more architectonico*, as vnderstanding by it some essentiall and inseparable peece of the building, but *more forensi*, for such a post or pillar, on which tables and proclamations, and such things are wont to hang; and from such pillars such things may soone bee separated. Such a pillar was this people of Ephesus, which stood long after the truth was taken downe, and Mahumetanisme hanged vp instead therof. And that its thus meant, appears by the other word, *ἐσπίρωμα*, ioined with it, which signifies a seat or receptacle, at all times separable from what is in it. And indeed (as before I said) the Church is the ground of truth, as the garden is the ground of herbs, which wee know may be plucked vp and planted in another place. As therfore that which hangs on the pillar may be plucked downe, or other things hanged with it; as herbs may bee translated from one garden to another, or weeds grow with them; so that people which are now the Church of God, may cease to be so, or continuing the Church, may be obnoxious vnto errors.

And that this is the meaning of the place, and not that which the Papists hence deduce, namely, *That the Church cannot erre*; may appeare by these reasons:

B

First,

Answ.



First, not to be capable of error, is the inseparable attribute of God himselfe; for God and truth are termes conuertible, which cannot be said of any creature; because the creatures truth is a rule, from which they may decline; as the Carpenters hand may from the line that guides it. Truth is not of the essence of a creature, as it is of Gods, and therefore separable and distinct; as the Carpenters line is a thing distinguished from his hand, and therefore may be separated, his hand may sometimes deuiate and goe awry. The decree and will of God is the rule it selfe, and from it selfe it cannot deuiate or erre; but the creature hath a line of rectitude, drawne to it by the Scripture, from which, though now *de facto* it doth not swarue, yet *de possibili* it may. *Esa 8.20. To the Law and to the Testimony; if they speake not according to this word, it is because they haue no light in them.* As if one should say to a Pilot, Know that in your eye, and in your hand, there is no inseparable and inbred rule, to guide you in your course, but here is a Compassse for to direct you; if you looke beside this, or neglect this, you will fall vpon the rockes and sands: so the Lord saith to his Church, Know that in you there is no inherent selfe-sufficient light, but here is my word, to bee a lanterne to you; if you keepe not your eye on this, you may erre quickly, and make shippewracke of your faith.

Secondly,



Secondly, where there is ignorance there may bee error; for ignorance is the cause of error, as darkenesse is of stumbling; for a man cannot haue a perfect iudgement of things, except he haue a perfect knowledge of them: now the most learned Bishops that euer were, in generall Councils (which is the representative Church, in all mens iudgements least subiect vnto error) haue beene ignorant of many things; for euen in humane things, whereof we are more capable, the wisest men haue beene ready to professe, that the greatest part of that they knew, was the least of that they knew not; much more in things diuine, in which our eyes are like the eyes of Batts and Owles, vnto the brightest sun-shine, too weake and too angust to comprehend them: therefore their knowledge being defectiue, their iudgement likewise must needs be so. 1 Cor. 13. 11. *Wee know in part, saith the Apostle, therefore wee prophesie in part.* Aristotle could say, He that looks not round about a thing, and sees not all the parts and corners of it, can giue no certaine iudgement of it: now who can say, in diuine mysteries he is able to see all things? and if he be not, hee may both bee deceiued and deceiue.

Lastly, where God intends to giue the end, he alwaies giues the meanes to effect and bring that end to passe; but he giues not to the Church the meanes of infallibility, as perfect know-

ledge of the truth, sincere loue of it, right ordered zeale for it; he takes not alwayes from them those sinfull lusts, which breed errings from the faith, and often thrust and impell men into error.

How oft haue generall Councils beene distracted into factions, leauened with malice, puffed vp with pride, &c? and shall we say when their hearts and minds are thus corrupted, that their tongues are notwithstanding infallibly ouer-ruled, to powre forth nothing else but oracles? to say that at that instant there falls a spirit vpon them to guide them with immediate reuelation, is to approue the fanaticall fancies of the Anabaptists; which they take on them to abhorre; which notwithstanding if any doe affirme, as some haue beene bold to doe, they must consider, that the Prophets which were guided by such spirits, and had the truth inspired by visions, and immediate reuelations, did neuer argue, discusse, or reason of the things they spake and wrote, but only did declare and manifest what was reuealed; but in generall Councils the truth is bolted out by reasonings to and fro, the conclusions many times disputed of, and strongly argued on both sides: now where the premisses are onely probable, the conclusion cannot be infallible; for they are the cause of the conclusion, and there cannot be more in the effect than was formerly in the cause. This is sufficient to euince, that though  
generall

generall Councils doe not at all times *de facto* erre (for we all acknowledge the great benefit of the foure first generall Councils) yet to say that *de possibili* they cannot, is vtterly untrue.

Christ hath promised, *Iohn 16. 13.* to send his Spirit, which should lead them into all truth; and *Matth. 28. 20.* to be with them to the end of the world.

*Obiect. 1.*

These places must needs bee vnderstood primarily of the Apostles themselues, who onely were infallibly led into euery truth, and but secondarily of their successors, that is, so farre as they insit in their steps and doctrine; for if that were the sense that *Bellarmino*, *Stapleton*, and other Popish Writers giue, namely, that the promise is indifferently made to their successors, as well as to themselues, then particular Bishops & Ministers should be infallible iudges of truth and falshood, and so all controuerfies in the Church would presently haue an end, so as neuer to spring againe. If they say, its not to be vnderstood of them taken single and apart, but as met together, and assembled in a Synode: I answer, there is not the least intimation of this distinction in those places: but the place for such a promise is *Mat. 18. 20.* *Where two or three are gathered together in my name, there am I in the midst of them:* But this place is to be vnderstood of the least meetings of true Christians in the name of Christ, as well as of the

*Answer.*



largest Councils, and so the smallest companie or conuention should bee capable of this promise of infallibility, as well as the most generall and ample Councell.

*Obiect. 2.*

But they further obiect, If there should not be a visible, externall, ynering Iudge, to which at all times those might resort for resolution, that are not themselves able to wade thorow the depth of Diuinity-controuerfies, there would be no end of wrangling and disputing, nor any certaine meanes to finde the truth in matters questioned.

*Answ. 1.*

Though there be no infallible, visible, humane iudge; yet there is an inuifible, infallible iudge, and that is the holy Ghost, speaking in the Scriptures, which are therefore called the word of God. And this iudge, in many respects, is better and fitter than any other. First, this may be easily had, is alwayes ready, & at hand, to which men of all sorts may soone repaire; the other ambulatory, to many inaccessible, and to all difficult to be obtained. Secondly, the sentence of this iudge is certain and inflexible, not subiect to errour; but the others mutable, like a leaden rule, that may be bended to and fro: for in men, affections haue their place; which is the reason that among men there are Lawes, because the Law is not capable of affections; but the Lawyer is. Thirdly, this iudge is better knowne, and may sooner be agreed vpon by all; for be it granted that the  
true



true Church is a iudge infallible, yet it may be sooner known which is the true Scripture, than which is the true Church, there being more pretenders to the one, than to the other.

While the Church is militant vpon the earth, God hath not said, there should be any such end of controuersies as these men dreame of; but rather he hath said the contrary. *1 Cor. 11.19. There must be heresies in the Church, that those may perish who receiue not the loue of the truth to be saued, and that those which are approved might be knowne.*

*Answ. 2.*

If there were any such meanes, by God appointed in his Church to determine controuersies infallibly, yet a generall Councell (though in his place to be respected) is not likely to be it; for is it like God would appoint a meanes for ending controuersies in his Church, that for at least three hundred years, (that is, till the time of *Constantine* the great) could not be had? and though he and others his successors (while the Empire was vndiuided) might easily assemble Councells, yet when the Empire fel into many subdiuisions, and the parts thereof were gouerned by seuerall Kings, of different religions, as now they be, it is impossible the Church should haue the benefit of them.

*Answ. 3.*

What is the vse then and benefit of generall Councells, if they could be obtained?

*Quest.*

They are the best meanes to find out Truth; for many candles giue more light, and many

*Answ.*

eyes see more than one; and in the multitude of Counsellors there is health : and as they are the best meanes to find it, so from them it hath no small authority ; yet notwithstanding they may erre in necessary and fundamentall points, as the Councell of Ariminum, and Seleucia, where there were as many more Bishops, as at the first Nicene Councell ; and therefore held in two Cities, because no one was able to containe them ; yet erred in a fundamentall point, decreeing for *Arrius* heresie against the Deity of Christ. The second Councell at Ephesus did the like, and so ten Councels, at Tyrus, Ierusalem, Philadelphia, Ariminum, Seleucia, Constantinople, Alexandria, &c. so the second Councell at Nice set vp Images, and commanded them to be worshipped, which in the second Councell of Constantinople immediately before were vtterly condemned.

More instances might easily bee giuen, but these suffice to warrant this conclusion, That a generall Councell may erre in fundamentall points. For though the vniuersall Church of Christ, taken for his mysticall body on earth, and complete number of his elect, cannot erre in matters fundamentall (for then they might fall away, and the gates of hell preuaile against them) yet the externall visible body of the Church may erre, because the truth of God may be locked vp within the hearts of such a company, as in competition of suffrages can-

not

not make a greater part in a generall Council; so that the sentence decreed therein may be a fundamentall error.

From these grounds thus laid, may fitly rise a threefold application.

First, seeing it is the received and approued doctrine of the Papists, That the Church of Rome cannot erre in points of Faith and Doctrine; wee see how little hope there is that wee and they should euer be reconciled, or that one truth should arise from a composition of their and our opinions: for if they yeeld in any thing to vs, it would presently follow, that in that wherein they now yeeld, before they erred, and so this fundamentall point of their Churches not erring, would from thence be ouerthrowne. We may altar our Tenents if wee will, but they are strongly engaged to keepe theirs without any change or variation; we may goe to them, they cannot come to vs; witnesse the *Germane Interim*, so carefully and often tempered, wherein there were but few of their ingredients left out; yet was it more than *Charles* the Fifth could do to get it entertainment on either side: and therefore those *Cassanders* that thinke by wit and policy to reconcile vs, attempt a thing impossible. For of what materials shall any middle course be framed, when neither side can spare the smallest peece of timber in their building? They cannot, because thereby they should



should be argued of erring formerly; we cannot: for true Religion is of a brittle nature, breake it you may, bend it you cannot, no not in the least degree. It cannot bee accommodated to interests, and respects of policy and seruing turnes; it cannot be mixt with error, no more than oyle with water, iron and Steele with clay. *Daniel 2.43. They shall mingle themselves with the seed of men, but they shall not cleave one to another: euen as iron is not mixt with clay:* or as the elements when once they are mingled in a compound body doe lose their proper formes; euen so Religions, when made ingredients, and compounding parts of any other, doe lose their formes, and cease to be religions in Gods account. *2 King. 17.33.* It is said, the mingled people of Samaria feared the Lord and serued their owne gods, after the manner of the Nations whom they carried away from thence; that is, they iumbled all together, the feare of God, and worship of their Idols, thinking thereby to fit both parties, Iewes & Heathens with a religion wherein both might bee gratified. But what saith God? doth he approue this mixture? *vers 34.* Vnto this day they doe after the former manners, they feare not the Lord, neither doe they after their statutes, or after the law or commandement which the Lord commanded. God will not owne his owne commanded worship when mingled and compounded with another.



So *Gal. 5. 1, 2.* Be not entangled againe with the yake of londage (that is) take heed of entertaining those rites and customes of the ceremoni-  
all law, from which now by Christ yee are set free. Wel, but what if circumcision the ancient character bee still retained, and ioyned vnto Christ? is it not better to be sure of both? See what he answers in the second verse; *Bekold, 1 Paul say vnto you, that if you bee circumcised, Christ shall profit you nothing.* And againe, *ver. 4. Christ is become of none effect to you;* As if he should say, Take whether you will, either Christ or Circumcision; for both yee cannot haue: So *Esay 1. vers. 21, 22.* *How is the faithfull City become an harlot? But how proueth he that? Thy siluer is become drosse, thy wine mixt with water.* Hee denies not but they had siluer and wine amongst them; but as siluer mixt with baser mettall becommeth drosse, and is no longer accounted siluer: so wine when it is mixt with water leaues off to be accounted wine. *Ier. 23. 28.* *He that hath my word, let him speake my word faithfully; for what is the chaffe to the wheat? What soeuer of our owne we offer to annex to the word of God, in Gods account is as if wee added chaffe to wheat, by which addition the wheat can bee no gainer. They that goe about to mix true and false religions, are like those that take too big a graspe, and so let what they meant to haue sustained fail and breake, as we see in Ieroboam who mingled*  
truth

truth and falshood, not changing the worship, as hee thought, but the place and manner of the worship onely, lest the kingdome should returne vnto the house of *Dauid*; that was the interest, whereunto he thought to make religion stoope, 1 *Kings* 12. 26. &c. But what came of it? He made a nullity of religion, and of his and his posterities title to the kingdome. *Saul* had a strait command to destroy all the *Amalekites*, but because in execution of it he needs would interpose his owne discretion, in sparing *Agag*, and some of the cattell, God takes the kingdome from him for it. *Moses* will not yeeld to the King of Egypt to leave one hoofe behind him, of any thing that did belong vnto the *Israelites*. *Mordecai*, because God forbade them to make peace with *Amalek* for euer, will rather hazzard his own and others safety, than so much as bow the knee to *Haman* an *Amalekite*. *Daniel*, when God commanded to pray towards the Temple, will not omit that circumstance of his prayer, though he cannot practise it without hazzard of his life. This is the disposition of all whose hearts are perfect with their God; they dare not pare away the least lap from the garment of religion, nor adde the least flye to this box of precious oyntment; for in this curious clock-worke of religion, euery pin and wheele that is amisse distempers all: And as we are wont to lay aside cracked vessels and distempered watches, as vnusefull, so doth

God

God distempered and mixt religions. As to the Iewes, a garment made of linsie-woolse might not be worne : So to vs a Samaritan religion, made vp of true and false, is not to be endured ; but as the stomacke loathes lukewarme water, so God lukewarme religions. As therefore *Eliab* exhorts the people to follow either God or Baal, and not to halt betweene them both ; so it's good for vs to take heed of mingling truth and falshood, whereof God is more impatient than of either of the two extremities apart. For one to be a downe right Papist, may be a sinne of ignorance ; but to blend and mingle with it, to picke and choose some tinctures of it to serue our worldly turnes, cannot but be a sin of knowledge : for if one were fully in his heart perswaded that Popery were the truth, he would embrace that, and cleave to that alone ; againe, if our religion were thought to be the right, that onely will be entertained ; but when we mingle thus, and will not runne without a byas, but for aduantage halt willingly betweene both, we cannot be accepted. This we speake but for preuention, not knowing what temptations after-times may bring ; it is good preuenting Physicke to know the truth.

Secondly, seeing we haue proued that the iudgement of the Church is not infallible in points of faith & doctrine ; hence we may learn, to take vp nothing meere vpon trust, nor to  
thinke



thinke things are so onely because the Church hath said it; this foundation is too sandy for vs. to build our faith vpon, that should be built vpon the rocke, which is the word of God: vpon which ground, in a manner, the whole Fabrick of Popery will soone be ouerthrowne, seeing all, or most of them, are only took vp vpon the Churches credit; for in all the book of God ye shall not finde a word for inuocation of Saints, worshipping of Images, vniuersality, & supremacy of the Bishop of Rome, purgatory, Popish indulgences, prayer in an vnknowne tongue, prayer for the dead, consecration of oyle, tapers, and holy water, and all that rabble of superstitious ceremonies; but are the hay and stubble that men haue heaped together, now one, and then another, according to their seuerall fancies, till the mystery of iniquity was come vnto its fulnesse: for all these controuersies are founded, either vpon the decrees of the Pope, or vnwritten traditions, or the authority of the Church, or Scripture wrested from the natiue sense to that which they are pleased to put vpon it; so that this principle of their Church not erring, is that indeed on which the very waight of Popery doth depend; let this be taken away, and all comes quickly downe.

3

Thirdly, as the Apostle here exhorts *Timothy*, and in him all Ministers to take heed how he behaues himselfe in the Church of God; so may we doe all Magistrates, both supreme

and



and subordinate, to be circumspect and wary how they behaue themselves in this Church of God: for though the *Ministers be the Bees that make the honey*, yet the *Magistrates are the hives wherein it is made and kept*; the *Ministers are the vines that bring forth grapes*, yet *Magistrates are the elmes that underprop and hold up these vines*; the *Minister defends the Church with tongue and pen*, the *Magistrate with hand and power*, wherewith for that end God hath furnished him; *Ministers are the Preachers of both tables*, *Magistrates the keepers*; the executive power of *Word and Sacraments belongs alone to Ministers*, but *directiue and coactiue, for the orderly and well performance, belongs to Magistrates*. And the text it selfe affords vs motiues.

It is the house of God, and it's reason the tenant should keepe the house in reparation; and they are Magistrates as well as Ministers; for if the ruines and breaches of the house bee once neglected, both heresies and superstitions will soone creepe in, and carry captiue with their errors those of the family.

It is the Church of God, of which good Magistrates are nurses, *Esay 49. 23.* as therefore the nurse is bound to looke to the childe, and see it cherished with wholesome food, and kept from dangers, as they will answer to the parents whose childe it is: so Magistrates are bound to defend and keepe the Church, to see it nourished with milke, and not with poyson,

son, that is, with truth, and not with error, as they will answer to that God, who with his owne blood hath purchased it vnto himselfe, *Acts* 20. 28. It is the flocke of God, and its no disparagement for Kings to bee his shepherds, as *Dauid* was; if Wolves therefore doe enter through their negligence, and snatch vp now a sheepe, and then a lambe, the Lord will one day require it at their hands, as *Laban* did at *Iacobs*.

3

It is the pillar and ground of Truth, that is, the field or garden wherein Truth growes, and Magistrates the gardiners or husbandmen; and therefore bound to see the good plants watered, the weeds and stones throwne out that hinder growth, the hedge kept strong and good about it; lest as the Serpent got into Eden, and beguiled *Eue*, so the Serpents of our times creep thorow into this Garden, and corrupt the minds of any from that simplicity which is in Christ. The like Motiues are euery where in Scripture scattered; *Renel.* 2. 20. *I haue a few things against thee, because thou. sufferest that woman lezebel, which calleth her selfe a Prophetesse, to teach and seduce my seruants to commit fornication, and to eat things offered to idols.* Therefore neither Errors, nor their Authors in the Church of God are to be suffered. *Iohn* 15. 13. *Euery plant which my heauenly Father hath not planted, shall bee rooted out: And who should root them out, but Magistrates, to whom Gods*

Vine-

Vine-yard is committed ?

Let's come to the Old Testament, where the liues of Magistrates are represented, as the face is in a glasse, that shews both spots and beauty. *2 Chro. 17. Iehoshaphat* commanded the Priests and Leuites to instruct the People in the Law, from the seventh verse to the tenth; but that's not all, but in the sixth verse it is said, *His heart was lift vp in the wayes of the Lord*; so that he tooke away the high places, and the groves out of Iudah. Let vs cast our eyes vpon the other Kings of Israel and Iudah, and consider what God himselfe hath marked and obserued in them, seeing his obseruation cannot but be of moment, like asteriskes in the margents of a booke. Of *Salomon* God hath obserued, *1 King. 11. 4.* that when he was old, his wiues turned away his heart after other Gods, and his heart was not perfect with the Lord his God; that is, sate loose from God, and then the Lord left off to doe him good: Of *Rehoboam*, *2 Chro. 11. 17.* that for three yeeres he walked in the way of *Dauid*, but when he had established the Kingdome, and had strengthened himselfe, hee forsooke the Law of the Lord, and all Israel with him, chap. 12. 1, & 2. therefore in the fifth yeare of *Rehoboam*, *Shishak* King of Egypt came vpa- gainst Ierusalem, because they had transgressed against the Lord: Of *Asa*, *1 King. 15. 11.* &c. that hee did what was right in the sight of the Lord, tooke away the Sodomites out



of the Land, remoued all the Idols that his Fathers had made, remoued *Maacah* his Mother from being Queene, because she had made an Idoll in a groue, and burnes her Idoll by the brooke Kidron, but the high places were not taken downe; therfore ver. 16. there was warre between *Afa* and *Baasha* King of Israel all their daies: yet those high places were but the groues where the Tabernacle and Altar were which *Moses* made, where before the Temple was built it was lawfull for them to offer sacrifice; yet this was that for which the Lord is so offended, because when the Temple once was built, it was no longer lawfull to offer sacrifice in any other place. Now when Almighty God shal be so curious, haue such a quicke and iealous eye vpon so small an ouer-sight as this; how sensible will he be, when matters much worse are tolerated and permitted? *Inde 3. the faith once giuen to the Saints.* It was but once giuen; therefore if lost, or any way corrupted, it will not be giuen again: for it was giuen *once* for al, & is not to be reuealed a second time; and therefore he exhorts them to *contend earnestly* for the same.

For our selues, wee haue cause to magnifie Gods mercie in our present condition, vnder the gouernment of his gracious Maiesty, and to remember this day, which is the birth-day of his Maiesty, seeing vnder his shadow wee enioy the publike profession and practice of Religion, and may liue not only a quiet, but an honest

honest life; a blessing that we cannot prize too much, and should therefore much enlarge our hearts with thankfulness to God, and loue to our Princes, to bestow on them, not onely outward obedience, but also inward, to assist them, and be subiect to them, not by constraint, but willingly; to pray for them not formally, but heartily; as for the instruments and conduits of so great blessings, notwithstanding we the Ministers of God haue bin bold to deliuer from the mighty God of heauen and earth, to conscience his vicegerent this impartiall and inflexible rule, not fashioned and bended by the hand of man, but moulded by the holy Ghost, that thereby we may discouer wherein we haue fallen short, and be carefull to amend it: wherein we haue done well, and be encouraged to doe it more and more; that is, to make freer passage for the truth, and dam vp the current of errors, whether Popish or Arminian, or of what kind else soeuer; for it's the Lords businessse, and blessed is the man that doth it diligently: for as any walked more perfectly with God, so they had more perfect peace, & where vneuenness was found in their obedience, there was it also found in Gods blessing on them. Though wickednesse and crooked wayes may get the aduantage for a start, yet by it shall no man bee established, *Prov. 12.3.* And againe, though vprightnesse be sometimes overwhelped, yet like a cork at last it will arise from vn-

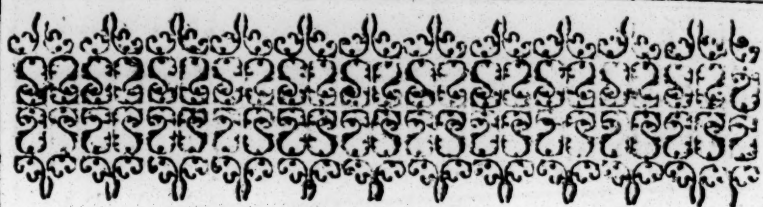
der water; the prosperity of wicked men, like a watry sun-shine, may for a while continue, but the late evening will bring a storme that neuer shall blow ouer: he may flourish for a time, like a greene bay tree, but at last shal surely wither. Those that are perfect with their God, may haue a winters season, but shal at last be sure to flourish. For if God be gouernor of the world, disposer of the things therein, according to his will, if good and euill are done by him alone, then certainly it must be well with those that feare him, and ill with those that sinne against him; for it will be alwayes found a true and certaine rule, That vprightnesse and holines is the cause of all our happinesse; and obliquity, and sinne the cause of all our misery.

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THE

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# THE NEW LIFE.

I JOHN 5. 12.

*Hee that hath the Sonne, hath life; and hee  
that hath not the Sonne, hath not life.*



THE Apostles scope here is to shew vs what great priuiledges wee haue by Iesus Christ; among which this is one of the chiefest, that *hee that hath the Sonne, hath life*; that is, he hath the life of grace for the present, and shall haue the life of glory for euer; which he sets out by the opposite, and that is, *he that hath not the Son, hath not life*. So that this point lies euidently before vs, that *Whosoener hath not a spirituall life, for the present he is not in Christ, and whosoener hath it, is in Christ, and shall liue for euer*; where these two things are to be obserued:

First, that euery man by nature is a dead man: dead, that is, in trespasses and sinnes.

Secondly, that yet there is a life to be had that is contrary to this death.

First, I say, euery man by nature is a dead man : for life you see here is from the Sonne ; now there is no man borne a member of the new Adam, but euery man is borne a member of the old Adam; and therefore in that sense he is borne a dead man, though otherwise indued with a naturall life. For if the root be dead, as the old Adam is, all the branches, *that rise from the root, must needs be dead also*. Againe, spirituall life is nothing else, but a coniunction of the soule with the spirit of God, euen as the naturall life is a coniunction of the body with the soule; now as the soule leaueth the body, so the holy Ghost withdrawes it selfe from the soule, when it is disioynted & distempered, and made vnfit for vse: for euen as a man dwels in a house while it is habitable, plaies on a musical instrument while it is fit, vseth a vessel while it is whole and sound; but when the house growes ruinous, and inhabitable, hee departs from it; when the instrument is vnstrung, he layes it aside, when the vessel is broken or boared thorow, he casts it away, and leaues it; euen so doth the soule depart from the body, when it grows ruinous, when it is made inhabitable through mortall disease, it layes it aside, as an outworne garment : and after the same manner the holy Spirit withdrawes it selfe from the soule of a man, when it is broken, and ruinated, and distempered through the mortall disease of sinne, and of naturall corruption. And this is the case

of

of euery naturall man whatsoeuer, till he be renewed by the infusion of a new life; and yet it is the common opinion of naturall men, that if a man liue in the Church, and be baptized, and pray, and heare the word, and embrace the true religiō, & practise the outward duties of it, that he is (out of doubt) in the state of this spirituall life; and therefore I thinke it would be an houre well spent to discouer dead men to themselves, to perswade men, that except they be made new creatures, except they be born againe, they are in a state of death, and cannot be saued in that condition: for you see, he that hath not life hath not the Son, and he that hath not the Son shall dye, *the wrath of God abides on him for euer, ioh. 3. ult.* Now it is said, *Eph. 4. 18.* that men are *strangers from this life through the ignorance that is in them, and through the hardnesse of their hearts.* Marke it, they are *strangers from this life:*

Partly through Ignorance, because they are ignorant of this worke of life & regeneration, they thinke there is greater latitude in religion than there is, within which compasse if they come, they are safe; that is, though they be not so strict, and so zealous, though they goe not so fast to heauen as others, yet they shall do as well as the best; In a word, they are ignorant what belongs to this life, saith the Apostle, and therefore they are strangers to it.

Partly againe, they are strangers, *because of the hardnesse of their hearts,* that is, either because



they are so distracted & possessed with worldly businesse, that they cannot attend it, or they are so soaked & surferred w<sup>th</sup> pleasures & delights, that they are not sensible of the things that belong to this life, & therefore they are strangers to it, that is, they are not able to iudge of it, whether they haue this life of grace, or not. You will say vnto me, How shall we know it?

I answer, from those properties of life and death, that we take from the similitude of the naturall life and death.

*Signe.*

First, a man may know whether he remaine in the state of Nature, whether he be a dead man, by considering whether he haue any change wrought in him: For as it is said of Christ, he was dead and is aliue; so it is true of euery man that is in Christ, he was dead and is aliue: and this implies a great change.

There are many changes in a man: age makes a change, place and company make a change, education and custome and experience make a change; but when a man is translated from death to life, it is another kind of change, it is such a change, as if another soule dwelt in the same body, that a man thus changed can say *Ego non sum Ego*. When his old lusts, his old acquaintance, his old temptations shall come, he is able to answer them, and to say he is not the same man; though they knocke at the same doore, yet there is another inhabitant come in to the house, and they finde not him they looke for,

for. Euen as you see when a graft is put into a Crab-tree stocke, it changeth all; the sap, and the fruit, and the leaues, and all are of another fashion; so it is when the life of grace is put into the heart of a naturall man; it changeth the inward man and the outward, it changeth the whole frame of the soule. For (my Beloued) this is not a light alteration; but as the old stampe must be obliterate before the new can be imprinted, as the old building must be pulled downe, before you can set vp a new; so this old nature of ours, in a great measure, must be broken in pieces, and new moulded, before a man can be made a liuing man: which is done by the infusion of the supernaturall qualities of grace and holines. I say supernaturall; for euen as the earth may bring forth grasse & common wilde flowers of it selfe, but it must be plowed and sowne before any choise plants can grow there: euen so these common natures, which wee all haue, may bring out things that are morally good; but before they can bring forth fruits of true righteousness, they must be plowed and sowne. Plowed, that is, a man must be broken in hart, with an apprehension of his sin, & of Gods eternall wrath, he must see himselfe but a dead man, and he must be pricked and wounded in heart with the sense of it, as those in *Act. 2.* after the Sermon of Peter, who were pricked in their hearts, and cried out, *Men and brethren, what shall we doe to be saved?* For this is the plowing & the brea-

*Simile.*

*Simile.*

*Simile.*

breaking of the heart. And againe, they must be sowne too, that is, there must be an implanting of spiritual graces, which change and renew vs; according to that which you shall find, *Rom. 12.*

2. *Fashion your selues no more after this world, but be ye changed,* or metamorphosed, *by the renewing of your minde;* and this is one way by which you may discern whether ye be dead or aliue. Secondly, when there is no action, when there is no motion in a man, you say he is dead; when a man acts nothing, when he stirs not himselfe, we reckon him a dead man: now this is the case of euery naturall man; he is not able to moue hand nor foot in the wayes of true godlinesse.

If you say, I, but they are able to doe something, they are able to pray, to heare the Word, to receiue the Sacrament, they are able to doe many excellent duties of iustice and righteousness amongst men.

I answer, it is very true; but yet the Scripture speakes of certaine *dead works*, as *Heb. 9. 14.* *The blood of Christ* is said there to *purge our consciences from dead works*, that is, al these may be done by naturall men, and they are good workes in themselves, hauing al the lineaments of workes truly good (as you know a dead body hath of a liuing) but yet indeed they are but *dead workes*, that is, they may haue a golden out-side, and be very beautifull in the sight of the doer, and likewise in the sight of men, but yet as Christ speakes, *be alominable in the sight of God.* A naturall



tura'll man, you see therefore, may pay a certain debt of duty, and obedience to God, but he paies it in counterfeite coine, that hath the stamp and colour, and similitude of true coine, yet it consists, if you look to the inwards, but of base mettall. I remember a story that *Remigius* tels, who was a Iudge in *Lorraine*, vnder whose iudgment many hundreds of Witches were condemned vpon their owne confession; saith he, the deuill did bring them many boxes, that had currant coine in them, to the appearance of the Witches, but when they came to vse them, they proued nothing but withered leaues: I say after the same manner, Satan couseth natural men in things of greater moment, he suffers them to thinke well of the good works, and of the duties that they doe, to make them thinke they are currant coine; but when they come to make vse of this treasure, at the day of death, in the time of extremity, at the day of iudgment, they finde them to bee but withered leaues, such as God will not accept.

The Apostle speaks, 1 *Tim.* 3. of certain men which had a forme of godlines, but denied the power thereof, that is, that had a formall customary performance of good workes, & of good duties, with which the conscience is satisfied, because it is ignorant and not able to iudge. Satan doth with men in this case, as wee are wont to doe with children; we take from them true gold & siluer, and when they fall a crying,  
stop

stop their mouthes with counters : So, I say, Sathan labours to keepe men from the liuely and through performance of good workes, and of holy duties, and then satisfies their consciences with that which hath but a forme of godlinesse without the power thereof.

But you will say, How shall a man discern it, whether those good works that are good in themselves, be good indeede, whether they be good in such a manner as they are wrought by him?

I answer, you may know it by these two things : First, it is certaine, that except they be vitall actions, that is, except they proceed from an inward principle of life within, they are not good actions, they are such as the Lord regards not. Now you know there are motions, as the motions of clockes and watches, that proceed not from life, but from art; so it is in this matter of religion : many good actions may be done, many good motions in the waies of godlinesse, which yet may not proceed from life, from the life of grace, but from outward respect to men, from feare of hell, from feare of iudgements, in sickness from the apprehension of death and calamity, in such cases we may be stirred vp to do them, & then, euen as the wheels that are set a going by a spring, when the spring is downe, you know they cease their motion; so commonly it is in these good fits, in these good moodes of godlinesse, when that which sets them a  
worke

worke is remoued, there is an end of it; & therefore if you would know whether the workes that you do be right or no, such as God wil accept at the last day, consider if they proceede from an inward principle, from a principle of life within.

Secondly, you shall know them by their coldnesse; for coldnesse you know is a symptome of death. These good workes when they are done by a naturall man, yet there is no life in them, there is no warmth, no viuacity and quicknesse in them; wheras you know it is said, *Iam. 5. Prayer, if it be feruent, preuailes much: & Rom. 12. Be ye burning in spirit, serving the Lord;* that is, al those duties that haue not heat in them, that haue not fire in them, God regards them not; the reason is this, because if no heat be there, then is none of his spirit there, & then you know our praier are but the voice of our own spirits, the works that we doe are but dead workes, because they are but the fruits & effects of dead flesh, if there be none of the holy Ghost there: Now if there be no heate there, I say, there is none of the spirit; for the spirit is as fire. Whence you know it is, that our Sauior saith, *I will baptize you with the holy Ghost, and with fire;* that is, I will baptize you with the holy Ghost, which is as fire. And therefore you shall finde that holy men haue bin vsually described by the similitude of fire, as *Chrysostom* saith, that *Peter* was like a man made all of fire, walking among stubble; and to one that

2.



that desired to know what kind of man *Basil* was, it is said there was presented in a dreame, a pillar of fire, with this motto, *Talis est Basilus*, Such a one was *Basil*; and old *Latimer* when he was asked the reason, why there was so much preaching, and so little practising, he gaue this reason, *Deest ignis*, fire is wanting: the same we may say in this case, There may be a performance, much performance, of many good duties, of praier, of hearing, of receiuing the Sacrament, of worshipping God, &c. but consider whether there be fire, consider whether they be not done without that liuelinesse, and that feruency, that the spirit of God requires, whether they are either done without heat, or but halfe baked, as *Hosea's* cake was; and if so, they be but dead workes: whereas true praying in secret betweene God and vs, it is such as warmes and quickens the heart, it is such as brings the heart into a good frame of grace, and sets it right before God; and right hearing is such as kindles a fire in vs, that in a great measure burnes vp the drosse of sinfull lusts and corrupt affections. So that is the next meanes, the second meanes, by which we may know, whether we are aliue to righteousness, or dead in sinne, to consider whether wee haue any motions, and of what kinde those motions and actions are.

3

Againe, you shall know it by considering what you contend for most; for life is sweet, and euery Creature would maintain his life, &

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will part with any thing rather than with that: So a man that hath this life of grace in him, he will suffer any thing, hee will lose his life, his goods, his liberty, and all, rather than hee will wound his conscience, and violate his inward peace, and communion with God, because that is as sweet and as deare to him as life; whereas another man, he contends as much for his lusts, for his profit, for his credit, for his pleasures, nay, for his sins, and will rather suffer the losse of a good conscience, will rather suffer any vn euennesse in his wayes towards God and men, suffer any sinne, rather than he will be preiudiced in these things, becaule in this is his life, being dead to Christ, and aliuie to sinne.

Againe, such as the food is, such is the life. If it be the life of sinne that a man liues, which the Scripture calls death, then the secret thoughts, and the inward affections feed on carnall delights, either past, present, or to come; that is, either he solaceth himself with the contēplation of what he hath had, or he feeds on that which is present, or he cheeres vp himselfe with the thoughts and proiects of those carnall delights which are future; whereas a man that liues the life of grace, the contrary is most acceptable to him: for euery life drawes to it selfe that which is most sutable, & most agreeable to it; that is, the food wherewith it is maintained, and that wherein it delights: Pleasure, *voluptas*, being nothing else indeed but the application of that  
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which is conuenient and agreeable to vs.

And if you say now, But naturall men may occupy themselves in hearing, in reading, in praying, and such like holy exercises.

I answer, that they may, and it is well, these things are very good & commendable, and not to be omitted: but yet there is something must be added; for this is not enough, except we be nourished by these duties, & grow by them; as you know it is said, *1 Pet. 2. Desire the sincere milk of the word; that you may grow thereby:* and as your common saying is, *Shew me not the meat, but the man.* For Christ the great Shepheard of the sheepe is affected in this case, as shepherds are wont to be, that say not to the sheepe, shew me the hay that I haue giuen you, but shew me the *lac & lanam*, the woole and the milke; that is, shew me the fruits and the effects of all your hearing & praying: for a man may be conuersant in all these duties, and yet for want of life, and for want of a digestive faculty within; that is, not turning them into bloud and spirits, he may not be nourished, he may not grow and be strengthened by them, but be as a man in an *atrophie*, that eates very much, and yet is as leane and meager as if he had eate nothing. Of such the Scripture saith, *They haue a name to liue, but are dead:* And they are alway learning, but neuer come to the knowledge of the truth, that is, to the sauing knowledge of it.

But now for the last property of life; as it is the



the property of euery life, not only to draw to it selfe things sutable, but to expell & oppugne whatsoeuer is contrary and hurtfull to it: so he that is a liuing man in Christ Iesus, though hee hath the reliques, and the wefts, & the remainders of sin still in him, yet he is sicke of them, he fights against them, he resists them continually, as health resists sicknesse, or as a liuing fountain resists the mud that falls into it, it works it out, and doth not rest till it be cleare again; whereas another man workes out those good things, those good thoughts and motions that are injected and kindled in him (for some good moods and good fits they may haue) I say they reiect them, and are sicke of them, and weary of them, and of the meanes that should increase them, & they are not well till they haue gotten themselves into another element: but for the sinnes which are sutable to them, either by disposition, or by education, or by custome, those they suffer to lye continually vnexpelled, and vnresisted, as mud in ponds and dead waters. And this (Beloued) is a great signe of death: for I wil be bold to say this, that if we lye in any known sin, that is, if there be a continued tract of any sin that we know to be a sin, that is, drawne as a thread through our whole conuersation, be it fornication, or adultery, or swearing, or drunkennesse, or malice and enuy, or any other; I say it is very dangerous, yea deadly, if it haue dominion, if we lie in it; as you know a preuail-

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ling disease killeth, and one disease will do it as well as a hundred: as a swine that passeth by a thousand dirty puddles, and yet wallows but in one, if she lie in one, it is enough to make her vn-cleane and filthy al ouer, as if she had done it in more. The Scripture is plaine in this case, *2 Cor. 5. 17. Who soeuer is in Christ is a new creature, and old things are passed away, al things are become new. Gal. 5. 24. Who soeuer is in Christ hath crucified the flesh with the affections of it.* So that if there be one liuing lust in man, if there be one lust perfectly liuing, it is an argument, that the whole body of death is alieue in vs; and if it be so, we are yet in a state of death, and are not translated to the glorious liberty of the Sonnes of God. And so I haue shewed you that euery man by nature is dead in trespasses and sins, and how you shal know it, and that if we continue in that condition, and are not partakers of the *first resurrection*, wee shall neuer partake of the second relurre&ion. Now we come to the second, namely, that *there is a life that is contrary to this death*; and that you may vnderstād what it is, you must know that euery man by nature is in a dead sleep, & therefore he sees not this death, nor feels it, nor regards it; for as a dead man feels not that he is dead, so he that wants this spiritual life, he is not sensible of it; for the soule in the worse condition it is, the lesse it feels it, though it be not so with the body. And therefore the first thing that must be done, to bring a man out of this miserable condition  
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of death, is to waken him, to open his eyes, to see that he is a childe of wrath, and to see what extreme need he stands in of Iesus Christ, and to seeke and to long after him; as a condemned man longs after his pardon, and as he that was pursued by the *auenger of bloud*, in the old law came to the City of refuge, for safety and for shelter: I say, after that manner we must first be awakened. This you shall see, *Eph. 5. Awake thou that sleepest and stand up from the dead.* That wakening therefore is the first worke. And so *Rom. 7. 9.* (it is an excellent expression) saith he, *I was once aline without the Law, but when the Law came, sinne reuiued, and I dyed;* the meaning of it is this, before when I was ignorant of the Law, I thought my selfe a liuing man, in as good an estate as the best; but when the Law came, that is, when I was enlightened, when I saw the true meaning of the Law, that I saw my selfe, and saw sin in a right glasse, then sin was alieue and I died; that is, I found my selfe to be no better than a dead man. So that is the first work, that God doth to a man, whom he means to saue, to waken him out of his dead sleepe, to charge sin vpon his conscience, & to set it vpon him to pursue him, as the *auenger of bloud* we spake of before. When that is done once, then a man will flie to the City of refuge, that is, he flies to Christ, as *Isaiah* did to the hornes of the altar, and he cries & calls earnestly for the pardon of his sins, euen as *Sampson* cried for water,



*Give me water, or I dye.* And when a man comes thus to Christ, thus humbled, then Christ accepts him; and then he breathes this breath of life into him, as God *breathed the breath of life into Adam*, and so is made a living man, according to that, *Ioh. 5. 29. The time shall come, when the dead shall heare the voyce of the Son of God, and they that heare it shall liue*; that is, those that are spiritually dead shall heare the voice of the Son of God, and those that heare it shall liue; for when a man toucheth Christ by faith, as the woman touched the hemme of his garment, there goes a certaine vertue out from him, that heales the soule, as that vertue healed her bloudy issue. And this is a thing much to bee marked, that euen as you see when the iron comes neere the loadstone, there goes a vertue from the loadstone, that drawes the iron to it; so though Christ be in heauen, and we are on the earth, there goes a certain vertue from him, that drawes vs to him; & not so only, but it changeth vs, & reformes vs, and quickeneth vs by this infusion of a new life, by this transmission of a certaine power and vertue that comes from him.

*Quest.*

You will say, But this is somewhat obscure, what kinde of vertue is this? what kind of infusion and transmission is it?

*Answ.*

My beloued, it is true, it is the great mystery of life and regeneration; but as farre as it is expressable, we will explaine vnto you. It is done after this manner: Euen as you see an artificer, when

when hee goes about any worke of art, there goes a certaine influence from the skill that is seated in his mind, that passeth vpon the worke as he moulds and fashions it, and sets a stampe vpon it, according to that *Idea* that is conceiued within; or as we see, when the will moues the members of the body to and fro, there goes a commanding active power from the will that acts the members, and stirres them according to the disposition of the will; or as wee see in the workes of nature, when the *Bees* make their combs, and the *Birds* their neasts, there goes out a certaine instinct from God, the author of nature, that impels and instigates the creatures to doe according to their kind. Such a kind of vertue and power it is, that the Scripture calls the vertue of his resurrection, that comes from Christ & from the Spirit of Christ, that moulds and fashions the heart of a man, that commands powerfully in him, and that guides and directs him, to doe things agreeable to his will. And this is that, my beloued, which the Apostle speakes of, *Eph. 1. 19.* he prayes, that their eyes might be opened, that they might see the exceeding greatnesse of his power, that workes in those that beleeue; where marke this, that it is called power, that is, it is not an empty forme of godlinesse, but an effectually preualent power, that puts not vpon vs only the washy colour of a good profession, but that dies the heart in graine with grace and holinesse, that doth not onely alter that super-

*Page 3. 10*

ficies, but changeth the whole frame of the heart, and turns the rudder of the life, & guides the course to a quite cōtrary point of the compasse. And this differs from the forme of godlinesse, that we spake of before, as the life differs from the picture, as the substance differs from the shadow, as that which hath sinewes and efficaciousnesse in it, from that which is weak and powerlesse. This vertue and power that comes from Christ, when God meanes to make one a liuing man, it doth not only make proffers and offers, it doth not only breed in the heart good desires and purposes, that when they come to the birth, haue no strength to bring forth; but it so plants them in the heart, that they liue there as the creatures liue in their owne elements; wheras in those that haue their old harts and their old natures still, they wither and vanish away, as plants that are in a soile that is not connaturall and sutable to them. And therefore if wee would know whether this life be wrought in vs or no, let vs consider whether euer wee haue had experience of such a great power and vertue, of such an influence from Christ, that may change vs and reforme and renew vs, and make vs not onely willing to liue a holy life, to haue our lusts mortified, to pray feruently, and to *keepe the Sabbath with delight*, but that enableth vs to doe these things also; as the Apostle speakes, *I am able to doe all things through Christ that strengtheneth mee.* So much shall



shall serue to shew you, that we are by nature dead, and that yet there is a life to be had that is contrary to that death. Now for application of this, which shall be threcfold.

First, let vs be exhorted to belecue that there is such a life; for it is said, *Col. 3.* that this *life is hid with Christ in God*: it is hid, and therefore to be beleueed; for things that we see, we need not to beleue. Now that we may know why it is said to be a hidden life, let vs consider,

*From whom it is hid, and  
With what it is hid.*

From whom is it hid?

It is hid from naturall men, even as colours are hid from a blind man, or as they are hid in the darke. The colours are there, but they are hid from man, because either he wants an eye, or he wants light to see them.

Againe, with what is it hid?

This spiritual life, this life of grace, is hid with this naturall life; we see men breathe and liue, but this life is within, we are not able to see it.

Againe, it is hid vnder a base out-side, even as Christ was hid vnder a Carpenters son, as the wisdom of God is hid vnder the *foolishnesse of preaching*, as those whom the world was not worthy of, were hid vnder sheep-skinnes, and goat-skinnes, *Heb. 11.* and as the great mysteries of saluation are hid vnder the meane elements of Bread and Wine: after the same manner this life is hid; I say vnder a base out-side, because

*Use 1.*

*Quest.*  
*Answ.*

*Quest. 2.*  
*Answ. 1.*

*Answ. 2.*

those that liue this life of grace, for the most part are base and contemptible in the eye of the world: And this is another thing that hides this life from vs.

*Answ. 3.*

And thirdly, it is hidden with the infirmities of the Saints; euen as you see this naturall life hid in a swoond, or as reason is hid in drunkenness; there is life there, and reason there, but it is not seene. It cannot be denied that the holiest men haue many infirmities (as you know *David* and *Peter* what they fell into & because of that we cannot see this spiritual life, but are ready to think, for the time, that there is no life in them.

*Answ. 4.*

And last of all, this life is hid from vs by mis-reports, euen as Christ was hid from the world, being reported to be a *Wine-bibber*, and a *companion of gluttons*, & one that cast out *Deuils* through *Beelzebub the Prince of Devils*; thus he was hid: And so the Apostle *Paul*, and the rest of the Apostles were hid from the world after this manner. In 2 *Cor. 6.* saith hee, *We are as deceiuers, though true*, that is, though we be true, yet, saith he, *we are deceiuers*, that is, we are reported to be deceitfull and false men. Therefore those that are in great place, should take speciall heed how they admit reports: for you shall finde this, that in all ages, in all stories, men for the most part haue beene mis-reported, good men the worst reported of, and euill men the best, so that if we iudge by reports, we shall *iustifie the wicked, and condemne the generation of the iust.*

I say, all these waies this life is hid from vs; and therefore we must beleue it, though we may helpe our selues a little with experience. Vvee see there is a generation of men, whose life is not in carnall pleasures and delights, that giue not themselves vp to sinne against God; and it is certaine that no man can liue without some delight, no creature can liue without it: since therefore their delight is not in these things, it is likely that there is another life that they liue, that is, an inward and retired life, euen this life, which is *hid with Christ in God.*

Againe, you see there is a generation of men that are willing to suffer tortures, & imprisonments, yea death it selfe: and surely they would not be so willing to part with this naturall life, if there were not a better life, a life that they set a higher price vpon: I say, they would not let this goe, if they had not hope of another. Thus we may help our selues with experience; but yet we must beleue it. And this is the first Vse that we are to make of this, to beleue that there is such a life.

Secondly, if he that hath not this life is not in Christ, why then, my beloued, it concernes vs to see that we haue the fruits and effects of this spirituall life in vs, that that change bee wrought in vs, that we spake of, that wee haue those motions and those actions, that proceed from an inward principle of life, that we haue that *attractive* disposition, and that *expulsive* disposition

Vse 2.



disposition which may empty our hearts of all knowne sin, which is also an effect of this life. And this further we must chiefly looke to, that *we loue the brethren*, which, for ought I see, the holy Ghost points at aboue all other signes of this spirituall life; you haue it, *1 Ioh. 3. 14. Wee know by this that we are passed from death to life, because we loue the brethren.* You know a dead member hath no sympathie with the rest, but a liuing member hath a fellow-feeling, yea, a quicke and exquisite sense within, when any of the members are pained or hazzarded. Therefore let vs labour to find this *character of life* in our selues, by being affected to our neighbours and brethren, and the Churches abroad; by hauing bowels of compassion in vs, to melt ouer their condition, and to desire their safety as our owne. For why should we not? are they not the same Church of God as we are? are they not bought with the same price, and are they not as deare to God? and certainly, if we shew loue to any Church, because it is a Church, wee would doe it to one as well as to another.

Againe, we haue reason to commiserate them for our owne sakes. For we cannot stand alone, and God hath so ordered it in his prouidence, *Luke 6. 38. that looke what measure wee mete to others, in their distresse, men shall measure the same to vs in our necessity*; and how soone the fire may take here also, we know not; But this you shall finde in the prophesie of *Jeremiab*, when  
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the nations dranke of the cup of Gods wrath, we see there the cup went round, every nation dranke of it, some more, some lesse. But if men doe not doe it, yet certainly God will recompence vs with good if we doe it, with ill if we omit it. For though hee seeme angry with his Churches for a time, as *David* was with *Absalom*; yet as *Isaiah* neuer did *David* so acceptable a turn in all his life, as when he sought to bring home *Absalom* his banished sonne, though hee were angry with him, (because his inward affection was toward him all the while) so wee cannot doe God a more acceptable turne, than to helpe his Churches, though for the present they seeme to be vnder the cloud of his anger. And doubtlesse the Lord would take it exceeding ill, if we should neglect our duty to them, (as I hope we doe not, and shall not,) as you see, *Iud. 5. 23*. We see there how the Lord is affected in such a case as this; *Curse ye Meroz, saith the Angell of the Lord; yea, curse the inhabitants of Meroz bitterly, because they came not to helpe the Lord, to helpe the Lord against the mighty.* Marke, hee doth not say, because they *did them any wrong*, but because they *came not out*, but sate still; and you know the rule, that *hee that keepees not off an iniury when he may, he doth it.*

Againe, marke the ground why they came not out, because it was to *helpe the Lord against the mighty.* When the enemies were mighty, they had respect to their own safety, & sate still. And that

that phrase is to be obserued chiefly, they came not to *helpe the Lord*. It was not to helpe the Lord, but to helpe the Churches at that time, and yet the Lord takes it as done to himselfe.

But now on the other side, as the Lord would take it ill, if we doe it not, so certainly if we do it, he will take it exceeding well at our hands. This worke *hath meat in the mouth of it*, it brings a sure reward. Euen as the *Arke* when it was harboured by *Obed-Edom*, and others, it brought a blessing to them; so certainly the Church brings a blessing to those that defend it; whereas on the other side, when the *Arke* was violate, and ill vsed by the *Philistines*, and the men of *Bethshemesh*, you know how many thousands were slaine for it. Whence I gather, If God would doe so much for that which had but a typical holines, that was but a dead Temple, where he dwelt but for a time, what will he doe if his liuing Temple be destroyed? For the people of God are his liuing Temple. *1er. 2. 3.* it is said, *Israel is a ballowed thing to the Lord, my first fruits; and therefore he that deuoures it, shall offend, and euill shall come to him, saith the Lord.* And therefore in helping the Church of God from being deuoured by strangers, we helpe a hallowed people; for we see the Lord reckoned Israel so, though they were subiect to many failings. Let this therefore stirre vs vp to doe it with all diligence. Vvee may fall out and in at home, and the vicissitude of faire weather and foule



foule within our owne hemisphere may passe away, and blow ouer (as I hope it will, and I pray God it may) yet in the meane time, if any of the Churches shall be swallowed vp, you know that is a thing that cannot be recalled: Therefore let vs resolue to doe our best, and to doe it in time. And this I will be bold to say for our encouragement, they are the Churches of God, and there is a God in heauen that tendereth them; and he is a God that delights to be seene in the mounts, even when things are past hope; and though their enemies be exceeding great and mighty, yet when they goe about to oppose the Church, they are as a heape of straw, that goes about to oppresse a cole of fire, that wil consume them; or as one that deuoures a cup of poyson, that will proue his death; or as one that goes about to ouerthrow a great stone, that fells backe againe, and bruiseth him to powder; (they are all the Scriptures expressions, as you shall finde *Zach. 12.*) So, I say, the Lord will deale with the enemies of his Churches, and will preserue them; therefore let this hope encourage vs to doe it the rather. For your Maiesty, wee are perswaded, as your profession is, so your desires and intentions are most reall and firme: and when we say we are so perswaded, as *Paul* speakes in another case, we speak the truth and lye not, (for pulpits are not for flattery;) but we speake as from God, *in the sight of God*; and a message from God may comfort,

fort, and encourage, and confirme you in it. For vs that are subiects, let vs be exhorted to do our parts, to contend & wrestle with God by prayer, and not to let him rest, till he haue giuen rest to his Churches, & not onely so, but that we do our parts, that which is within our compasse, especially as any haue greater power & opportunity of doing good, let them consider that excellent speech of *Mordecai to Hester, Hest. 4. 24.* *If thou hold thy tongue at this time, deliuerance shall appeare to the Iewes from another place, but thou and thy house shall perish.* The meaning is this; then there was an opportunity of doing good to the Church, (as you know then in what extremity the Iewes were) therefore, saith he, if thou do not do it, thou & thy house shal perish. For if any be an impediment, nay if any do not do their best, I pronounce this in the Name of the most true God, that shal make it good sooner or later, they and their houses shal perish, and be as the straw that we spake of, that oppresseth the coale of fire. But on the other side, if they seeke to deliuer the Churches from his and their enemies, there is this great aduantage in it, it will moue God to deliuer them from their enemies againe, or make their enemies to be at peace with them; as *Salomon saith, When a man wayes please the Lord, he will make his enemies at peace with him.*

Thirdly and lastly, let vs be exhorted to liue this life of grace, that is, to do the duties of obedience, wherwith this life is nourished & maintained;

tained : for so the Lord saith, *Hee that keepes my Commandements, shall liue in them* : euen as the flame liues in the oyle, or as the creature liues by its food; so a man liues by keeping the Commandements of God; that is, this spirituall life, this life of grace, it is maintained by doing the Commandements : whereas on the other side, euery motion out of the wayes of Gods Commandements, and into sin, is like the motion of the fish out of the water, euery motion is a motion to death. And O that we could think of sin, of euery sin, as a motion to death, and of euery good action as a putting on towards life ; that we could think this life of grace to be far more excellent than the life of nature, or the life of sinfull lusts and pleasures, and delights! for so it is. Surely that life which God and Angels liue, must needs be the most excellent, & the fullest of ioy; & this life they liue. To incourage vs to it, let vs but consider, how God interlaceth this life of grace with the life of ioy, & of peace and outward prosperity; as you see in diuerse examples. *Gideon*, as long as he did the actions of this life, you know how he prospered, but when he set vp a golden Ephod, after which the people went a whoring, it was the destruction of him and his house. *Salomon*, how glorious was his rising! as a bright morning without clouds, & so he continued to the euening of his life; but then when he began to suffer rebellions in his Kingdome against God in matters of Religion (as it is



is said, he set vp *Ashtareth*, the abomination of the *Zydonians*, and *Milcom*, the abomination of the *Amerites*, &c.) then God stirred vp rebellions against him, then it is said that *Hadad*, and *Rhesin*, and *Ieroboam* his own seruant, lift vp his hand against him, for, saith the Text, he stirred them vp for that cause : So that as long as *Salomon* did the actions of this life, God prospered him continually in a high degree; and when he fell from it, he fell from that peace which he had; so God interlaceth this life of grace, with the life of ioy, & peace, & outward prosperity. The like you see in his son *Rehoboam*, for three yeeres when hee sought the Lord, saith the Text, and did the actions of this life, *2 Chr. 11*. so long he prospered, things went well with him, & in *Ierusalem*; but after three yeers he forsook the Lord, and suffered the people to make them high places, then it is said in the text, in the fifth yeere of his Reigne (God gaue him two yeeres space) he poured out his *wrath vpon him and vpon Ierusalem*, by the hands of *Shishack*, the King of *Egypt*. Where it is to be obserued, that this euil fell vpon him, not because *Shishack* was angry, but because the Lord was angry with him; for it is not said, that it was *Shishacks* wrath, but the Lords wrath; he was but the viall, but the instrument, through which Gods wrath was poured vpon him : But an example you shall finde of this most cleere in *Vzziah*, *2 Chro. 25. 6*. it is said, that *Vzziah* sought the Lord all the daies

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of *Zachariah the Prophet*, and as long as he sought the Lord, he prospered; so long as he did the actions of this life, the life of ioy, and prosperity, and peace ran along with it; but after *ver. 10.* *When the Lord had helped him that hee grew mighty*, then saith the text, *his heart was lift up to his destruction.* So that even as you see blazing comets, though they be but comets, yet as long as they keepe aloft, they shine bright, but when they begin to decline from their pitch, & fall to the earth, they vanish; so when men forsake the Lord and minde earthly things, then they lose their light, and are dissipated and come to destruction; whereas you see on the other side, all holy & good Kings, that liued this life of grace constantly, they shined in the darke world, as stars in a darke night, neither losing their light, nor falling from their place. And this you shall finde in all the stories of the Kings of *Israel* and *Judah*, that either their suffering of Idolatry and superstition at home, or their resting vpon *Assur* & *Egypt* abroad, was the cause of all their misery: for when they were in distresse, they sought to those nations that proued as *broken reeds*, that did not onely deceiue them, but did run into their hands. On the other side you shal obserue, that those that liued this life of grace perfectly whose hearts were perfect with God, that emptied out all the old leauen of idolatry and superstition at home, and in al their distresses and wants trusted vpon God; you shall find, I say,

proportionably as they did this, more or lesse, so they prospered. As you see in *Asa*, (it is the Prophets owne speech to him, that was sent to him from the Lord, 2 Chr. 16.) saith hee, *Asa*, when there came a mighty army against thee of *Eubym*s and *Ethiopians*, that were (as it is in the Chapter before) as the sands on the sea for multitude, yet because thou restedst on the Lord, he gaue thee the victory ouer them. Afterward a small army escaped his hands. And why? Because he rested on the King of *Aram*. So likewise *Iehosaphat*, we see when he came backe from helping *Achab*, at the battell of *Ramoth-Gilead*, the Prophet *Iehu* meets him, 2 Chro. 19. 2. and saith thus to him, *Oh Iehosaphat*, wilt thou helpe the wicked? wilt thou loue those that hate the Lord? wrath is gone out against thee; and so in the next Chap. vers. 2. it is said, that a great army came from beyond the sea, and *Iehosaphat* was sore afraid. Likewise when he ioyned with *Achaziah* to make ships to go to *Tarsish*, the Prophet *Eliczar* goes to him, and tels him, that God had broken the ships at *Ezion-Geber*, because he had ioyned with *Achaziah* the son of *Achab*, 2 Chro. 20. 35, 36. I might giue you many examples more: *Iacob*, though the thing were good which he did (as you know he might seek the blessing lawfully, for it was promised to him) yet because he vsed euill meanes, *Rebekah* and hee by a lye deceiuing *Isaac*, you know what it cost him, hee was banished from his fathers house  
many



many yeeres; and you know how much sorrow *Rebekah* had for it, euen for failing in the manner. So *Dauid*, looke what intermission there was in doing the actions of this life, this spirituall life, you see likewise his troubles were.

Therefore let vs be exhorted to liue this life of grace, seeing we haue so great encouragemēt. I say, if you obserue the Scriptures from the 2 *Chr.* 11. to the end of that book, (which is exceeding well worth your reading, where not only the story of the Kings is set down, but the cause of all the accidents that did befall them) you shall see all along, as they liued this life of grace, as they did the actions of this life, that is, as they kept their hearts perfect with God, so their outward ioy and prosperity was accordingly; and the interruptions and intermissions they found in this, was according to their intermission in that. Therefore let vs be exhorted to liue this life: For certainly euey *life hath an excellency and a sweetnesse* in it, more than any meere being, and as any life exceeds other, so it hath it more; as the life of a man exceeds the life of a beast, and the life of grace exceeds the life of a man, and therefore it is more capacious of greater ioy, and of greater grieve: On the other side, as you know the ioy of the Saints is *unspeakable and glorious, and passeth all vnderstanding*, so the despaire and horror of conscience against it, exceeds as much. And let vs marke this, that as *he that liues the life of a beast destroys*

*himselfe as a man*, so hee that liues the life of a  
 man, that is, the life of reason onely, the life of  
 humane wisdom and policy, destroyes him-  
 selfe as a Christian. Therefore let vs be exhorted  
 to liue this life of grace, which is best for our  
 selues; yea, let vs abound in the actions of this  
 life, let vs liue it as much as may bee; for one  
 man may liue more in a day than another doth  
 in a yeere: for life is in action; so much as we  
 doe, as far as we exercise this spirituall life, so  
 much we liue; and looke what time we spend  
 vainly, and idly, so much of our life death pos-  
 sesseth, as it is said *the woman that liues in  
 pleasures, 1 Tim. 5. 6. Shee is dead while shee liueth.*  
 Now the God of life worke this life of grace in  
 those in whom it is yet wanting, and in-  
 crease and enlarge this life in all  
 those in whom it is  
 already.



A  
SENSIBLE DEMON-  
STRATION OF  
THE DEITY.

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I S A. 64.4.

*For since the beginning of the world, men  
haue not heard, nor perceiued by the eare,  
neither hath the eye seene another God,  
besides thee, which doth so to him that wai-  
teth for him.*



His particle *For*, which you haue  
for the first word, hath such a re-  
ference to those before, that we  
must take in likewise the third  
verse.

*When thou didst terrible things, which wee  
looked not for, thou camest downe, the  
mountaines flowed downe at thy presence:  
For since the beginning, &c.*

We know in the new Translation the words



are read somewhat otherwise; but if you looke into the margine of your books, you shall find the same reading we now vse, and that I take to be agreeable with the originall, and neerer the scope of the Prophet in that place.

The words, at the first reading, seeme to be somewhat obscure, but in brieft the plain meaning is this; when the people of Israel were oppressed with enemies, more potent and mighty than themselves, the Prophet, in his owne name, and in the name of the people, makes this prayer vnto the Lord; *O Lord, wee beseech thee, breake the heauens and come downe, that the mountaines may flow downe at thy presence.*

And whereas it might be said, Our enemies are mighty, and as great as mountaines; Yet, O Lord, the mountaines melt at thy presence: Or euen as the water boyleth when the fire burneth vnder it; so doe the nations tremble at thy presence. And this prayer is enforced with this reason; *O Lord, heretofore thou hast done terrible things, against those that prouoked thee: againe, thou hast done great things for those that wait for thee; therefore, we beseech thee, as thou hast done heretofore, so now breake the heauens and come downe, &c.*

And if it be obiected, It may be there were some other causes of all these euils, that befall vs: the Prophet answereth no; that it was not in the power of the creature, but the comming downe of the Lord, at whose presence the moun-

mountaines melted; that is, as a heape of wax, or lead sinketh and falleth downe when fire is put to it, so the mightiest nations melt away, when thou comdest to doe any worke for vs.

And if it be againe objected, But there is all the question, whether there be such a God or no, by whose prouidence these things are brought to passe: To this the Prophet answers in the fourth verse, *For since the beginning of the world, men haue not heard, nor perceiued by the eare; neither hath the eye seene another God, besides thee, which doth such things for him that waiteth for him.* As if he should say, Indeed there is the testimony of the Scriptures, there is the witnes of the Prophets, and euidence of miracles, that all things are done by the prouidence of God, but yet (saith hee) I will leaue all these things, and appeale to the works of Nature, euen to the things that the eye hath seene, and the eare hath heard; for from them it is manifest that there is a God, and that hee it is who hath done these terrible things which we looked not for.

But not to stand long in the explication of the words, you shall find these three points lying euidently before you.

First, *That euen from the things that the eye seeth, and the eare heareth, it is manifest that God is, and that is he that doth these terrible things that we looked not for.*

Secondly, *That this God is one, and that there is no God besides; the Idols and the dung-bill gods*

*of the Gentiles are no gods.*

*Lastly, As hee doth terrible things to those that prouoke him, so likewise great and wonderfull things for those who wait for him.*

These are the three points which arise from these words ; and of these in order : And first for the first, That

*It is manifest from the things that the eye seeth, and eare heareth, from day to day, that God is, and that it is by his providence that all things are done in the world.*

Now we must know, that this point, *That God is, and that by his providence all things come to passe* ; I say, this is made plaine to vs two wayes: First, by *Faith*, out of the bookes of the Scripture. Secondly, by *Reason*, out of the bookes of the creatures.

Out of the books of the Scriptures ; and that you shall see, *Heb. 11. 3. By Faith we beleeue that the worlds were made by God*; and in the sixth ver. *He who commeth to God, must beleeue that God is, and that he is a rewarder of those that seeke him.* Here is mention made of the first way of knowing that God is.

The second way you shall haue set downe in *Rom. 1. 20. The inuisible things of him, that is, his eternall power and God head, are clearely seene, being understood by the things that are made* : that is, though the eternall power and God-head be in themselves inuisible, yet by the things that are seene and heard, they may be made known and mani-



manifested to vs : so likewise, *Act. 17. 27, 28.* If so be we might grope after him, and finde him ; for in him we liue, and moue, and haue our being : as if he should say, The very things wee heare, and see, and taste, and handle with our hands, do all demonstrate that God is ; which is the very same the Prophet saith here, *Since the beginning of the world they haue not heard, nor understood with their eare, nor seene with their eye, another God besides thee, which doth so for him that waiteth for him.* For we must know, that the things reuealed vnto vs, are of two sorts :

Such as haue no impression vpon the creature, such are the mysteries of the Trinity, and of the Gospel ; these are onely reuealed.

I

Others there are, which haue certaine characters of them set vpon the creatures, so that you may discern them ; and amongst the rest this is one of the maine, *that God is*, and that by his prouidence all things are disposed, in heauen and earth.

2

And although it may bee thought that there are none that doubt of this, yet these proofes are vsfull, partly because they serue to answer those secret obiections of Atheisme, which we are all subiect to ; and partly because they strengthen that Principle in vs, *that God is* : which is very necessary to be confirmed, seeing it is the maine and principall foundation of all Christian religion, and can neuer sufficiently enough bee rammed downe, as being that that must

must beare all the waight of the building; therefore let no man thinke, that those proofes that we shall vse for the manifestation of this truth, are a thing altogether needlesse; for certainly wheresoever the Scripture hath a mouth to speake, there it is vlesfull for vs to haue an eare to heare.

First, therefore if we doe but in generall behold the Vniuerse, and looke vpon the building of heauen and earth, wee may easily discern therein, the eternall power and godhead of the maker of it.

Suppose a man bred and brought vp in some hollow caue of the earth, hauing a house there built, and things necessary provided for him, and let him afterwards, (when hee comes to a full vse of vnderstanding, and not before) be brought and set vpon the face of the earth, and there let him see the glorious beauty of the Sun and feele the heat of it, the force of the windes, and see the swiftnesse of the clouds, the ebbing and flowing of the seas, the apparelling of the earth; let him see the course of the heauens, and the fearefull darkenesse that followes vpon the setting of the Sunne, and after that the Moone and Starres, lighted vp for the vse of men and beasts; would he not wonder at all that, which we by reason of long assiduity make nothing of? It's a true rule, *Sapientis est rerum manifestarum causas querere*: a wise man enquireth after causes of manifest things, which another  
man

man passeth ouer, and asketh not the ground and reason of.

And in this inquisition, when he findeth that man is best of the creatures, and yet was not able to raise such a roose as the heauens, nor such a floore as the earth, he must needs conclude, that some one better and more able than man, was the maker of all these things, which man could not make himselfe.

And if it be obiected, but this workeman is no where to be seene, though these things are to be seene.

*Obiect.*

I answer, that as it is when you see a magnificent Palace, the builder of that many times is not to be seene, yet we will say it could not be done but by some wise Archite&., whose wisdome and ability was answerable to the worke: or when wee see a faire riuer runne, though we see not the spring from whence it issueth, yet we conclude, that there is a well-head somewhere, that produceth these streams; so when we shall see the succession of creatures, passing along by their generations, a wise man will say, Surely there is a principle, a first cause, a well-head, whence they do flow, though he see it not.

*Ans.*

But this is but in generall: if we should bring you to the particular obseruation of the creatures, it wil be more euident, euen by the things that the eye seeth, and the eare heareth, that there is a God, by whose prouidence all things

are



are disposed ; and we will instance in these particulars.

1

First, we may obserue by that consent, which ariseth from so many differences and contrarieties amongst the creatures ; if you looke into the fabricke of the world, you shall behold one thing contrary to another, one thing fighting against another, fire destroying water, drinesse destroying moisture, and moisture drinesse, &c. yet withall you shall see these brought to a comely agreement, comming together to build vp and maintaine the whole Vniuerse ; how could this be done but by some wise Com-mander ?

If you should see vpon an Instrument twenty dissonant strings, and they all brought into one harmony, we would say that some skilfull Musitian had the tuning of it ; and when we looke into the world, & see so many contrary things, and all those brought to so sweet a harmony as they are, must we not needs acknowledge, that there is some wise Agent, that intendeth one and remitteth another, and so maketh an vsfull mixture of all ? And this is the first thing wee are to obserue ; for how could so many contrarieties meet in one, except they were guided by one which is aboue them all.

2

The next thing amongst the things which the eye hath seene, and the eare hath heard, by which this is manifested, is the fitting and composing of one thing to another.

If we should come into the shop of a Ioyner, or some curious Smith, and see there all things fitted one to another; the sheath to the knife, the scabberd to the sword, wee would say this was not done by accident, but by art: when we come into the shop of Nature, and see there all the workes of Nature, thus squared and fitted one to another, shall we not also acknowledge that there is a high and wise Agent, that hath done all this?

As for example: had God made the eye, and not colour for a fit obiekt of the eye, to what end had the eye beene made? if hee had made the eye and colours, and no light to discover the colours, the two first had beene to no purpose; and if hee had made these three, and not another transparent body, as the ayre is, through which the colours might be transmitted to the eye, the three former had beene to no purpose; but out of them all thus fitted the one to the other, there resulteth an vsfull and perfect worke: the like we may say of the rest. So that the very things that the eye seeth, and the eare heareth, maketh it manifest, that there is such a God as made all these things. If you looke into the fabricke of the world, and behold all other particulars, you shall see the like.

The Plants which thrust their mouthes into the earth, draw sufficient nourishment from the place where they are set; therefore as they need

no motion, so they haue no motion giuen them, onely a naturall power to spread their roots in the earth, for the farther strengthening of the bodies.

But for the beasts, which haue no nourishment in the places where they are bred, as they need motion, so they haue motion giuen them; and as the spaces are different through which they moue, so are their motions different, some creepe, some goe, some flye; and as their meat is different, so they haue different instruments to receiue it; some haue teeth, and some haue beaks, some haue gooms only; and not so only, but they haue different appetites, and different tastes and smells, according to their seuerall constitutions: so that you see all is fitted one to another, The creatures, the motion, the meat, the appetite, the instruments of taking it; whereas were there any disproportion, or disagreement in those, the whole worke should be in vaine.

If you take a Watch into your hand, and see there the wheelles fitted one vnto another, you will acknowledge that this is not done without Art: when you see the same done in the body of a man, where there are so many hundred bones fitted one to another, so many arteries and sinewes; shall we not acknowledge a great providence, which hath done all this? This is the second thing to be obserued.

The third obseruation is taken from those effects



effects that proceed from bruite and vnreasonable creatures, the *Stork*, the *Swallow*, and the *Elephant*, whose actions, for the most part, exceed their knowledg, and are beyond their strength: As for example ; they ayme at an end they know not, they goe by a rule they vnderstand not, they vse the meanes that tend to such an end, and yet are ignorant of it, all which argues that they are guided by one, who both knowes the iournies end to which they ayme, and the way that leadeth to it. Euen as when a man hath passed thorow a way full of many turnings, and at length comes to the right end, he will confesse that some one hath ruled and guided him (through so many turnings) that knew the way : euen so when we shall see these creatures doe things, and that constantly, and yet know not what they doe, it is an argument that they are led and guided by one that *workes all their workes in them and for them*. Whence the saying of the Schoolmen, *Opus Natura*, &c. the worke of Nature is not the worke of meere and bare Nature, but of the Author of Nature: and therefore as these actions are aboue their knowledge, so they are also aboue their abilitie, which you shall see in the art of the *Spider*, curiously spinning his web, and the prouidence of the *Ant*, providing in the Summer for Winter ; in the wisdom of the *Canies*, that being a people not strong, yet they make their houses in the rockes. Now it is a sure rule, that wheresoeuer effects  
are

are produced above the reach & ability of the cause, they alway import some higher Cause, whence they proceed; and therefore when we see such actions of wisdom and providence, done by the creatures which have neither wisdom nor providence in them, they must needs proceed from some higher Cause that guideth them: even as you see in a faire writing, that is written by a new beginner, you will say surely it's the writing of him that guided his hand, rather than his owne. If you should see a hundred arrows shot out of a thicket, and all these should hit the marke, though you see him not that shot them, you must needs say that they were shot by some skilfull Archer: even so when you see the creatures that knew not the end they ayme at, nor the meanes that conduced to that end; yet vsing direct and pertinent meanes to come to it, it's a most direct argument that there is an almighty Power that guides them to all the things that they doe: and this is the third obseruation.

4

A fourth thing, by which *the invisible things*, that is, *the eternall Power and God-head is made manifest to vs by the things that the eye seeth and the eare heareth*; it is the prouident prouision that is made for all the creatures. If you should come into a well ordered Common-wealth, or family, and should see all their things done in order, meat provided for all the family in due order and season, we would not doubt but that there

there is a gouvernour, that casts these things into this order.

And shall wee not acknowledge this same, when we see it done in the great house of the world, where so many millions of men & beasts are daily fed, and cloathed, and ordered? Take but a smal family, if there be but a little improvidence, how soone doth the whole family feele the want of it? and how doe we thinke that the great family of the world could be kept, without a speciall providence to order it? If there were but a towne, or a village to be planted, how many things were necessary to maintaine it? I will name but one, *Psal. 104. 10.* that is, the providence of God in bringing the waters and the springs to many severall towns. If we should see the same done in a great house, water brought by pipes into euery roome that needs, we would acknowledge it to be the providence of him that ordered it so; and shall we not acknowledge the same, when we see God bringing in water into so many particular places in a Country? And as in feeding, so in cloathing so many creatures; if men should cloath them, how would they begin to doe it? But as God hath commanded the earth to bring forth grasse, so he hath commanded the skins of beasts to bring forth haire, and feathers, and wooll, to be fit cloathing for them. And as it's in cloathing, so his providence is also in defending and in fortifying them against  
F the



the iniuries of one another. Some haue hoofes and hornes, and tuskes to defend them; those that haue not these, haue legs to runne away; those that want that, haue holes and dennes to hide themselves in, and (which is to be obserued) the weaker creatures goe in heards together, the stronger goe alone; for if they should go in multitudes, no man nor beast could stand before them: this you shall finde set downe, *Iob 37. Psal. 104.* Now if the Queene of *Sheba* when she came to *Salomons* Court, and saw the meate of his table, the sitting of his seruants, and their apparell, *1 King. 10.* was astonished; I say, if she were so then, when she saw the wisdom & provision in the house of *Salomon*, how much more when we look into this great house of the world, where there are so many vprising and down-lying, that must haue bread & meate from day to day? how much more, I say, should we admire, and acknowledge this great prouidence of God, which *openeth his hand and giueth them their meate in due season*? This is the fourth obseruation.

The fifth is taken from the combination and connexion which is among the creatures, that dependence they haue one vpon another; men cannot liue without beasts to feede them, the beasts cannot liue without grasse to nourish them, that cannot be maintained without the influence of the heauens to nourish it; which subordination you shall see set down, *Hos. 2. 21.*

*I will heare the beauens, and the beauens shall heare the earth, & the earth shall heare the corne.* Whence we may reason thus: Either this was done by accident, or by prouidence; not by accident, for so you may as well say, that a multitude of letters cast together by chance, can make a History or Poem, as that this order, this connexion, and dependance of the creatures, should come to passe by accident: and if it be not by accident, then it is by prouidence; for this can no more be done without prouidence, than in a History or Poem, there can be a dependence of one word or sentence vpon another, without the art of wit and reason in him that composeth it.

The last obseruation, is from the wisdom of the Creator; which is set and stamped vpon all his workes, euen as the skill of an Artist is vpon all the worke he makes. When we see the statue of a man made, we acknowledge that it was done by the skill of him that made it; and shall not we acknowledge it in the maker of man himselfe? When we see a glasse eye, an iuory tooth, and a wooden legge, we say it is done by a skilfull Artist; and shall we not obserue a speciall prouidence and wisdom, in the making of the members themselves? for the things are better that are done by nature, than those that are done by art; for art doth but imitate nature, and that which is imitated, is better then that which doth imitate: and

shall wee attribute skill and wisedome to the workes of Art, and not to the works of Nature, which doe far excell them? When we see a Diall describing the hours of the day, we acknowledge it to be done by the skill of man; when wee see the same done in the heauens, ordering the times & seasons, shall we not acknowledge a wisedome in him that makes and guides the heauens? It is reported that *Archimedes* made a Spheare, wherein the reuolution of the heauens, the course of the Sunne, the ebbing and flowing of the Sea, is described and kept in the order that themselues doe moue in, which when a man sees, he is ready to say, this was not done by accident, but by the skill of some excellent Artist; and if so, then certainly the thing it selfe which that Spheare doth but imitate, could not be done but by the wondrous power and wisedome of him that doth it. I will proceed no further in this, but come to make some application.

First therefore, seeing beside the Testimony of the Scripture, there are so many proofes, euen from the things that *the eye sees, and that the care beares; that God is*, by whose Prouidence all things come to passe, it should strengthen our Faith in that first & main Principle, *that God is*. For though an object may be seene by a small light, yet when more candles are brought in, and when there is a greater light, wee see the same object more cleare and distinctly: so  
though



though we beleeue by Faith *that God is*, yet the addition of more Arguments should strengthen vs in this beleeve, and confirme this conclusion, and adde more to our assent to it: For (my Beloued) though it be not obserued, yet it is certaine, that all that vneuenesse, all those exorbitances which are found in the liues of men, doe proceed from the weakenesse of this Spring, that these first Principles are not firmly and thorowly beleeued. Men will not neglect Religion altogether, neither will they make their hearts perfect with God in all things; and whence comes it but from this, that this first Principle is in part beleeued, in part not beleeued? that is, they say in their hearts, it may be there is such an Almighty God, *that made heauen and earth*, and it may be not: and therefore they will haue some care in the duties of Religion, but a full care they haue not; whereas if they did beleeue it fully, they would serue him with a full and *perfect heart*.

But is this all the vse that is to be made of it? is this all the Prophet driueth to in this place? No, his very scope is to shew vs, that if there be such a God, then it is he that doth the *terrible things* that are done to vs: they come not to passe by accident; therefore we so propound the point, that by the things that the eye seeth, and the eare heareth, it appeareth that there is such a God *that doth terrible things which wee looke not for*. If it be not by chance and by ac-

cident, nor the wisdom and endeavours of men, but the Lord, which doth both terrible and mercifull things, both the good and the euill which befall vs, then let vs *live by faith, and not by sense*, that is, feare him, and meet him in the way, while its yet time, lest we fall into the error of the *Israelites* here, to haue *terrible things* done to vs *before we looked for them*. For though wee beleeeue there is such a God, yet if we doe otherwise, we forget the Lord, and we *live without God in the world*.

Euery man, when the euill is vpon him, startles at it: as a beast when he falls and sinks into a ditch or quagmire, he struggles, and doth his best to get out; so men are taught by nature and sense, to expedite themselves out of an euill when they are in it, but the greatest point of faith and wisdom is to foresee & forecast euill to come, and to preuent it. *Saul* when he was in a strait, hee could seeke to the Lord; but then he would not answer him, neither by Prophet, nor by *Vrim* nor *Thummim*. *Ioab* when he was in extremity, and had no other refuge, he could flye to the *horns of the Altar*; as men vse to flye to prayer in sicknesse, in danger, and extremity; but then it was too late. *Esau* when the blessing was past helpe and recovery, he could *seeke it with teares*: But why did they doe it no sooner while it was yet time? Certainly it proceeds from a secret Atheisme and Vnbeleefe, to which wee are too subiect, which makes vs  
not

not to be moued with any forewarnings, till we feele the euill it selfe vpon vs : And therefore it is said here, *Terrible things are done to vs that we looked not for.*

Death is a terrible thing, yet because it's apprehended as a thing afar off, who considereth the shortnesse of his life, while it's time to *make sure his calling and election*, that his soule may not depend vpon vncertainties ? Hell is a terrible thing, to consider that the Soule is immortal, and that there is another place to liue in for euer ; and yet who considers this in time, and takes it to heart ? Outward Calamities that befall a Church, or a State, or a particular Person, are terrible ; but who considers them in time to preuent them ? This is, and euer hath beene the nature of man in all times ; wee thinke we will doe it *modò & modò*, but still wee are put off : therefore let vs not, as those in *Amos*, *Put the euill day farre from vs, and draw neere to the seat of iniquity*, (for those two commonly goe together) lest it befall vs that *Salomon* speakes of, *As the Oxe to the slaughter, and the Bird to the snare, so we be led to destruction, and consider it not, till a dart strike through our liuer* : but let vs doe somewhat in time, and not deferre and put off ; for the very delay brings mischiefe. When the blow comes (as I say) euery man feares, but before we care not ; but we doe as those, who because the hand of the Dyall proceeds insensibly, consider not how the houre passeth, till the



stroke of the Bell giueth notice.

It is a wise and true saying, *Extremum stillicidium clepsidram non exhaust, & ultimus ictus quercum non cedit* ; It is not the last sand that doth exhaust the houre-glasse, nor is it the last stroke that doth ouerthrow the oake ; that is, it is not the next immediate cause that brings euill vpon vs, as men commonly thinke, but it is the precedent acts, neglects and decayes, that were long before that blow came vpon vs. And who knowes whether we be not now vpon the very *Tropicks* and turnings of Times? and yet as it's said of old age, there is no man that is so old that thinke he may not liue a yeare longer ; so wee are neuer brought to so low an ebbe, but wee are apt to thinke we shall hold out yet a yeare, and a yeare longer. So that as the Lapwing fals before the Traueller, and draweth him a little and a little further, till at length he be quite drawne away from her nest ; so we are quite drawne off from doing the things which might preuent those euils that are to come : and so terrible things are done to vs which wee looked not for.

The ground of all is, partly because we liue by sense, and not by faith (which wee are all subiect vnto, more or lesse) by which we thinke our present condition shall continue, whatsoeuer it be ; if we be in affliction, we thinke that shall alwayes continue ; and if we be in prosperity, we thinke as those in *Esay* 56. *To morrow shall*

*shall bee as to day, and much more abundant, that is an obseruable place; saith the Prophet, there is an euill neere vnto you, and the reason is, the Watchmen are blinde, they are dumbe dogges, they cannot barke, &c. but looke to their owne way euery one; and yet (saith he) my people say, Come bring wine, wee will fill our selues with strong drinke, to morrow shall be as to day, and much more abundant: I say, this is naturall to vs:*

Besides, another ground of it is, because we see dangers come, and goe, and passe away, and yet the blowes come not vpon vs; and therefore we are apt to doe as that foole, that because he saw the riuer sliding away, standeth vpon the shore, and hopeth at length that all will be past, that he may go ouer dry-shod, and considereth not that there is a succession of waters, which will continue it: so we consider not that God hath an army of sorrows, when he hath afflicted vs seuen times, yet he addeth seuen times more, and if yet we continue obstinate, he can doe it seuen times more; till at length his wrath swell and grow ouer the banks, and carry all away before it. That expression you haue in the Prophecy of *Nahum*.

Partly it is againe, because God is not seene, because God is forgotten in the world: the creatures which should be as a glasse to help vs to see him more clearely, they become as thick clouds to hide God from vs; we looke vpon the wall of the creatures, but we look not vpon him  
that

that stands behind it, who changeth times and seasons, as he doth the weather: So that our wisest coniecture of him, is as vncertaine as the prognostication is of the raine, snow and wind; we are ready to compute future things, as wee compute daies and yeeres, and forget that God that is the disposer of these, and so grow bold and carelesse: But *David* thought not so, *Psal.* 31. *My times are in thy hands, O Lord*; As if he should say, They are not in the hands of *Saul*, nor in the hands of *Doeg*, nor in any of mine enemies hands, to doe me hurt, nor in the hands of my greatest friend to doe me good, but my times are in thy hands; for so thou disposest of them as it pleaseth thee.

And therefore let vs bee exhorted to reckon it our greatest wisdom, to foresee the greatest danger to come, while it is yet afar off. Fire may bee giuen to a traine of Gun-powder a great way from the place to which the blow is intended: therefore it was a wise obseruation amongst the *Romans*, that when *Hannibal* was besieging *Siguntium*, a City confederate of their Allies, which was farre enough from Rome, they thought euery blow was giuen to it, that he was euen then beating vpon the wals of the *Capitol*; therefore they tooke no lesse care to preuent the danger in such a distance, than if it had already seized vpon them: So no doubt when the enemy is assaulting the Churches afar off, hee is euen then striking at the root of  
this



this Church and Common-wealth.

It is a true rule, when the euill day commeth, its time of spending, and not of gathering, it must be done before; it is too late to fetch the oyle when we should vse it, to go and buy when the Bridegroom commeth; therefore they are called *foolish Virgins*, because folly is imprudent, it stands in the valley, and sees not the euil afore it be vpon vs: wisdom stands vpon a hill and descryes the danger, and the euils that are afar off, before they approach. It's certaine, (giue me leaue to speake, for we are the watchmen which stand vpon the watch-tower, and should see more than those which stand below, and must giue warning, that we may deliuer our owne soules, lest your blood be required at our hands) I say, it's certaine that euil is intended against vs, and will come vpon vs, except something be done to preuent it. For there is a couenant betweene God and vs, and breach of couenant causeth a quarrell; the quarrell of God shal not go vnreunged: he saith to the *Israelites*, *Leuit. 26. 25. I will send a sword vpon you, which shall auenge the quarrell of my couenant*; As if he should say, There is a couenant, and you haue broke that couenant, & therefore I haue a quarrell, and I will send a sword to auenge my quarrell. Now the quarrels of God are not rash and passionate as mens are, & therefore he wil not lay them aside without some true & real satisfactiō

If we will not beleue his word, yet shall we  
not

not beleue his actions? hath he not begunne? are we insatuate, and see nothing? doe wee not see the whole body of those that professe the truth are besieged round about through Christendome? at this time are not present enemies, not only stirred vp, but vnited together, and we dis-ioyned to resist them? are not our Allies wasted? are not many branches of the Church cut off already, and more in hazzard? In a word, haue not our enterprizes beene blasted, and withered vnder our hands for the most part? haue not things beene long going down the hill, and are euen now hastening to a period? and do not wee say now that such an accident, and such a miscarriage of such a businesse, and such men are the causes? But who is the cause of these causes? is it not he without whose prouidence a Sparrow falls not to the ground? are not these crackes to giue warning before the fall of the house? are not these the gray haire which *Hosea* speakes of, that are here and there vpon vs, and we discern them not? Gray haire you know are a signe of old age and approach vnto death.

And are not all these things arguments enough that God hath begunne with vs? will he leaue his worke in the middle? No certainly, you shall see what himselfe saith, *1 Sam. 3. 12. When I begin, Ile make an end.* *Samuel* had threatened fearful iudgments against the house of *Eli*, but because they liued long in peace, and were not suddenly executed, they were ready to thinke

think the words of the Prophet were but wind; therefore God tels them, that it was true, he was patient, & long before he begun, but notwithstanding when he began he would also make an end: wherefore I beseech you for our own sakes, and for the sake of the Churches, let vs well and seriously consider this; doubtlesse there is somewhat for which God is offended; and if there be, certainly till that be taken away, the Lord will not returne vnto vs, and cause vs to prosper in the things we put our hands vnto.

When *Iosua* saw the people fall before their enemies, hee wondred at it, and enquired the cause, & except that had bin remoued, though it had beene for many yeares, yet he should neuer haue had successe, nor brought the children of *Israel* to the Land of *Canaan*, though God had promised it; for Gods promises are as his threatnings, to bee vnderstood with a condition. But a most remarkable example you shall find, *2 Sam. 21. 1*. When there fell out a famine in the daies of *Dauid*, he knew the natural cause was the drought, but he enquired after the supernaturall cause, as wise men should doe; as *Iacob* when hee saw the Angels ascended and descended, he enquired who stood on the top of the ladder and sent them to and fro. *Ezekiel* inquires who stands on the top of the wheele; but fooles looke onely who stands on the next staire or step: whereas wee should enquire as *Dauid*, what was the cause of the famine; and  
it



it was answered him, it was *Saul* and his bloody house, because he had broken his oath with the *Gibeonites*, which was done many yeares before : I say, so we should doe in all the calamities, afflictions and extremities that befall either the Church in generall, or any particular person; search what the cause is. I finde the phrase vsed in 2 *Chro.* 12. 7. saith the Lord there, *I will not at this time powre out my wrath upon Ierusalem by the hands of Shishack*: where obserue, that though *Shishack* was the immediate instrument, yet it was not *Shishack* his wrath, *Shishack* was but the vial through which his wrath was powred out. Where you may obserue this connexion, that when any affliction befalleth a State or Church, or a particular person, it is because God is angry, and hee is neuer angry but for sinne; and till sinne be removed, his anger is neuer laid aside, time wears it not out, as it doth the anger and passions of men. And therefore it is good for vs to compound with the Lord, and to take vp this suite before it come to execution and iudgement, and not to doe as ill-husbands and prodigals doe that suffer a suite to run on, and charges to grow from *Terme* to *Terme*, lest we be inforced to pay, not only the maine debt, but the arrerages also, that is, the time of that patience and long-suffering of God; and not in this world onely, but in that which is to come. It is apparent that God is about a great worke, yea, to make

make a great change in the world, except we do as it were hold his hand by seeking and turning vnto him, and by removing the things that pro- uoke him: he doth not lay all these stones, and moue all these wheeles for nothing, & yet who knowes what it is he is about, till it be brought forth? such a metaphor I finde, *Pro. 27.1. Who knowes what a day may bring forth?* it's a metaphor taken from a wombe; there is no man knowes what is in the wombe of to morrow, or what euill to morrow may bring forth. *Saul* little thought that the next day trauelled of such a birth as the ouerthrow of the armies of *Israel*, and the death of himselfe and his sonnes. *Job* little thought that the next day had in the womb thereof the fall of the house, and the slaying of his children. If you obserue the Scripture, you shall find that there are certaine seasons, where- in as the Angell troubled the poole, so God troubleth the Churches, and commonly when God doth it to one, he doth it to all. *2 Chro. 15. 5, 6. And at that time there was no peace to him that did goe out or in, but that troubles were to all the inhabitants; for nation was destroyed of nation, and citie of citie; for God troubled them with all aduersity.* Where you shall obserue, that where God once begins to doe it, all the Churches come in, in the end; and whence was it? not because such an accident fell out, and such offences arose betweene Princes and Princes, and Nation and Nation, but God had troubled them

them with all kind of aduersity, but especially *Ier. 25. 15.* a notable example you shall see, the cup went round, when it was giuen to one nation to drink, euery one tasted of it, though some more, some lesse. So that, I say, there are certaine times and seasons wherein God troubleth the Churches, and that very thing that distinguishes betweene Nations and Churches, to be saued or to be destroyed, is the very ability to discerne of those seasons; Oh that we were able now, and willing to discerne that season.

I will giue you two instances: When destruction was to be brought vpon *Ierusalem*, when they were to be led into captiuity, the Lord was about twenty years about it, many warnings he gaue them by his Prophets, he brought *Nebuchadnezzar* neer them, and took him away again; & what is the complaint he takes vp against his people? saith he, *The Storke and the Cranes know their appointed times, but my people know not the iudgements of the Lord.* Those creatures seele and foresee the Winter, and betake themselves to some warme place. There is a iudgement a comming, there are warnings enough, but my people cannot discerne their season. And so when the last blow was to be giuen to the *Iewes* by the hands of the *Romans*, you shall see how pathetically our Sauour expresth it. *O Ierusalem, Ierusalem, if thou hadst knowne in this thy day the things belonging to thy peace, but now they are hid from thine eyes. Mark, in this thy day, there is a*  
time



time & season, and *καὶ ὁ χρόνος*, time is exceeding swift, and passeth away. There is such a day wherein if *Ierusalem* had scene it, the destruction had bin preuented, but now the time is past: It is a thing worthy obseruation, that there is a double time, which we shal see obserued in the Scripture: There is a time of preparing, and threatning, and no more but threatning, and a time of executing the decree; so you shall see it expressed, *Zephani. 2. 1, 2. Search, or, Gather your selues together, before the decree bring forth, before the fierce anger of the Lord come upon you, &c.* There is a time of whetting his glittering sword, and fitting the arrow to the bow, before the blow be giuen; there is a time of patience, triall and long-suffering, before he *swears in his wrath, they shall not enter into his rest*; but when the time is come, when the word is once gone out of his mouth, when the decree is gone forth, then, as *Samuel* said to *Saul*, when hee would haue the sentence of his reiection to be retracted; No, saith he, *the strength of Israel is not a man, that he should repent, 2 Sam. 15. 29.* Therefore while the euil is yet in the clouds, before the storm come, while things are preparing, while the sword is whetting, before the stroke bee giuen, before the decree bee come forth, let vs search our selues and meet him, to preuent it. The euils which men intend against vs may proue abortiue; they may either die in the wombe, or else they may trauell with mischiefe, and bring forth

a lye, that is, somewhat contrary to that they intend; *sed fata viam inueniunt*, but when God intends any euill against any, what power shall be able to stop him? the destructions of God will finde a way which we neuer dreamed of, as we see oft by experience; *Vel puncto temporis maximarum rerum momenta vertuntur*, euen in a point of time the greatest things are turned vpside downe. My beloued, we all affect the praise of wisdom; and wherein doth wisdom chiefly consist, we shall see, *Deut. 32. 29. Oh that my people were wise: what to doe? to remember their latter end;* as if wisdom did therein consist: So in *Prou. 22. 3. A wise man sees the plague afar off, and hides himselfe, but a foole goeth on, and is punished;* it's a Metaphor taken from beasts, that feeble the storme before it comes, and then hide themselves in their dens; *but the foole goeth on and is punished;* that is, either he is ignorant and sees it not, or else he is besotted and stupified, and so carelesse to preuent it. So *Pro. 14. 16. The wise man feareth and departeth from euill, but the foole rageth, and is carelesse,* that is, the prudent man he feares the euill of iudgment, the euill of punishment, he feares the iudgment to come, therefore he departeth from the euil of sin that brings it; as *Ioseph* foresaw the famine, & hid both himselfe and others from it by prouiding against it: so *Iob* when his sons were banquetting, he feared, lest they had sinned, and blasphemed God in their hearts, and therefore he rose early and sacrificed  
for

for them : but the foole rageth and is confident ; the word in the originall is to passe on whatsoeuer comes of it ; as *Balaam* when the Angel met him with a drawn sword to shew the danger that he went in, yet he would not be ruled, but he went on, and you know the issue : and so *Ahab* when he went to *Ramoth-Gilead*, though *Micaiah* foretold him, yet he would goe on, therefore came short home for his labor : it's accounted a point of courage and generosity not to feare, but you see the Wise-man saith here, that a wise man feares and departs from euill. Indeed there is a double feare, there is a feare that ought not to be, that causeth the thing wee feare to come to passe, that is, such a feare as sets vs aworke to vse euill means to preuent the euill ; such was the feare of *Saul*, that set him aworke to seeke to the *Witch*, which was the very thing that brought vpon him that he feared ; such was the feare of the *Israelites*, which made them seeke to *Egypt* and to *Assur* for help, which brought vpon them the thing which they feared ; and such a feare we should lay aside : but there is a good feare which causeth the thing that we feare, not to come to passe, because it sets vs aworke to seeke to God ; such was the feare of *Iehosaphat*, 2 *Chro.* 20. 3. When there was a great multitude came against him, he feared, saith the Text ; and what did this feare set him on worke to doe ? He sought the Lord, and proclaimed a fast thoroughout all *Iudah*. Now this feare was a profitable feare,



which caused the thing he feared, not to come to passe; for by this meanes he had a wonderfull deliuerance: such was the feare of *Iacob*: when *Eſau* came against him with 400. men, hee was sore afraid, and what did this feare? it set him aworke to pray, and to *wrestle with the Lord Almighty*; this caused the thing he feared, not to come to passe: such was the feare of *Iosias*, when he heard the booke of the law read, and thereby seeing the danger that was like to come, he feared; and what did that feare bring to passe? *His heart melted* (saith the text) *within him, and he humbled himselfe greatly before the Lord*, and therefore the thing he feared did not come to passe in regard of himselfe; for hee had word sent him by the Lord, that hee should not see that euill in his dayes. So that there is a good, an vsfull, and profitable feare, that causeth the thing we feare, not to come to passe; and this is the feare that the Wise-man speakes of, *Pro. 28.*  
*14. Blessed is hee that feareth alwayes, but hee that hardeneth his heart, shall fall into euill.* I will not adde any more: another maine thing to which the Prophet driueth, is, that as *the Lord doth terrible things to those that prouoke him*, to those that will not take warning; so likewise *hee doth wondrous things for those that wait for him.* I am sorry I haue not opportunity to adde this to the other; but I see the time is past, therefore here shall be an end.



# Exact Walking.

EPHES. 5.15.

*Take heed that you walke therefore circumspectly (or exactly) not as fooles, but as wise.*



**I**N the eighth verse of this Chapter, the Apostle layeth downe this conclusion, *You were once darknesse, but now you are light in the Lord, walke therefore as children of the light*; this he carries along by some Arguments, and drawes some consequences from it, among the rest this is one, *Take heed therefore that you walke exactly, not as fooles, but as wise.* As if he should say, Now the darknesse is gone, now you are set vpon a hill, now you are in the broad light that all men may see you, now looke to your selues, now see *that you walke exactly, not as fooles, but as wise*: so you haue in these words:

First, a command, or an exhortation laid on them,

G 3

Coherence.

I  
Diuision.

them, *Walke circumspectly*, or *exactly*.

2

Secondly, that is backed with a reason, *Not as fooles, but as wise*; as if he should say, It is your wisdom to doe so, it is folly to doe otherwise.

3

Thirdly, there is prefixed before it a meanes how to doe it, *Take heed, or Consider*; that is, it is a thing that will not easily be done, it is a thing that will cost you some labour; a man may doe a bungling action without consideration, but if he will doe a thing exactly, he must take heed vnto it, *Take heed that you walke exactly, not as fooles, but as wise*.

I will open the words in particular, when I come to handle them.

Before I come to the particular points which these words afford vs, something wee may gather from this particle *Therefore*: *Therefore* is a relatiue particle, it hath reference to that which went before, *You are children of light, therefore walke exactly, not as fooles, but as wise, Therefore*; that is, since you are the children of light, since you are those vpon whom the Name of God is called, since you professe the feare of God, it behoues you to looke to your selues *that you walke exactly*. In a table vpon which a Picture is drawne, before the picture is drawne, the blemishes, and blots, and scratches vpon it, are not obserued: but when the picture is drawne, a little blot is obserued in it: so it is with men in this case, a man before he be regenerate, before he is made a childe of light, while he walkes in darknesse,

*Simile.*



darknesse, while Gods Image is not drawne vpon him, the sinnes that are in him are not much obserued, because there is no great difference betweene his generall carriage, and some particular failing : but when the Peece is drawne, that is, when Gods Image is stamped vpon him, and renewed in him, then the infirmities, and sinnes, and failings, that he falls into, euery man is ready to obserue them and marke them: and therefore we should in a speciall manner looke to it, because our condition is altered, whereas before we were darknesse, now wee are light; whereas before wee stood in the crowd, as it were among the rest of the people, now we are set vpon the stage; euery man markes what we doe: nay, if we stand still and doe nothing, it is obserued; and if we doe, and doe that which is vndecent, that is obserued too: now when euery one of our actions are obserued, it behoues vs to looke the more what we doe, to see that we walke exactly. This thing I will not presse because it is common.

Onely the Vse that wee should make of it is this, to see what God and men looke for from vs; when we take vpon vs the profession of his feare, his glory is engaged in our carriage, therefore we should walke exactly, not as fooles, but as wise.

Againe, as any man hath a higher degree of faith (for there be degrees,) as any stand in a higher place, they must looke to it more, as they

Why sins are most taken notice of in Gods children.

Simile.

Vse 1.

Vse 2.

Consideration  
necessary to  
exact walking.

Consideration  
what.

Three things  
in considera-  
tion.

I

The minde  
dwels on the  
action.

are in more estimation and glory, so they must take heed of falling to the scandall of their holy profession: but I will not stand vpon that. Now I come to take the words as they lye.

*Consider therefore, or Take heed that you walke exactly: for the walking exactly, consideration is required you see; now the question will be, what this consideration is? It is a thing that is little taught and not well vnderstood, and therefore I will a little open it vnto you, that you may know what this act is: it is a thing oft described in Scripture; I considered my wayes, and turned my feet to thy testimonies. Now consideration (to describe it to you) is nothing else, but an act of the practicall vnderstanding, whereby it reflects and stayes vpon its owne intentions, and comparing them with the rule, it proceeds to lay a command vpon the will and affections, to put them in execution. I say, it is an act of the practicall vnderstanding, whereby it stayes and reflects vpon its owne intentions, &c. for there are many actions that passe from the mind of a man, that he dwels not vpon, but they passe presently away, these are not reflect acts, they are not acts of consideration, he dwels not vpon them; but when a man dwels vpon a thing, he will not let it presently passe from his hands. First, they are in the intention, and then hee lookes backe by consideration, when a man will see what is in his minde, he will looke round about as it were, and returne vpon his heart, as*  
it

it is called in the Chronicles, *If you returne to your hearts*; I say this is necessary, this is one part of consideration, but this is not all, a man may dwell vpon his actions for another end.

Therefore when this is done, in the second place this is to be added, that a man so dwell vpon his actions, as that hee compares them with the rule: he sets them both together, and therefore in *Pro. 4. 26.* that which is called consideration in another place, is there called *Pondering*; *Ponder the wayes of thy feet*: the meaning is, consider the wayes of thy feet. Now you know what *Pondering* is, when you haue a thing to weigh, there must be something to weigh it by, which therefore is the rule thereof; and as in measuring, there is the thing that you measure by: this is the second thing to be done in consideration, to compare it with the rule.

But yet this is not all: for there may bee a comparing of actions and intentions, with the rule by which it is squared, when yet it is not consideration: a Scholler may take a thing into consideration, whether it bee true or false, whether it be a practike or a speculatiue thing, he may compare it with the rule; but his end is not to practise it, but only to know the truth of it, and so he lets it lye. And not onely Schollers, but it is so with all men for the most part, they heare vs deliuer the truth of God, their end is to see (as it were) to vnderstand it, to know the truth of it, they doe no more but see if

2

To compare it with the rule.

*Pro. 4. 26.*

Pondering, what.



<sup>3</sup>  
To resolve vpon  
on the practice  
of it.

Motives to  
consideration.

I  
It is an excellency  
proper  
to man.

*Simile.*

if the thing be true, and giue their assent to it :  
but in consideration there is somewhat more.

Therefore I adde, that it layeth a command  
vpon the will to put it in execution, or else it is  
not properly consideration ; but when a man  
considers of a thing, so as that hee resolves to  
doe it, that he layes an imperatiue iniunction  
vpon the inferiour faculties, to put that in pra-  
ctice and execution that he resolves on; so now  
you see more distinctly and cleerely what the  
Apostle would haue vs doe, this is the action  
he would haue vs doe, to *Consider* ; that is, to  
stay vpon our actions, to compare them with  
the rule, and not to let them lye there, but to  
put them in practice and execution ; this is the  
thing we are here exhorted vnto, to *Consider*, or  
*Take heed* what we doe. And it is that which we  
haue little reason to be backward to (though in  
truth wee are backward to nothing more,  
which is cause of many errors of our life) if we  
consider :

First, that this consideration is the excellen-  
cy of all a mans actions, it is that which is pro-  
per to man, as he is a man, there is no beast ca-  
pable of it : It is a peculiar excellency to man,  
to bee able to returne and to reflect vpon his  
actions. Beasts looke forward altogether vpon  
the present pleasure which is propounded, but  
to consider an action, whether it be to be done,  
or not to be done, it is an excellency peculiar to  
man. Therefore as the Mathematicians say of

Figures,

Figures, the strait Figure, or the strait Line is the weakest, but the Circle is the strongest of all other, and the best, because one part returnes to another, and holds vp another; so these direct actions of ours, these transient actions that passe suddenly vpon a thing, they are the weakest, in them we are most subiect to erre, but these actions wherein we returne againe vpon our selues, as a circle or round figure, are more perfect and exact: I say it is the excellency of an action, and this should make vs ready to doe it, but that is not all, there is not onely a generall excellency:

But it is the best for our selues, it perfects vs aboue all other; take all other actions that goe directly forward, they perfect somewhat that is out of a man, but they perfect not the heart of a man. If it be in teaching others, in it is the perfection of the Scholler; other actions of wealth, of honour, of learning, or any thing of this nature, they perfect the thing vpon which they are pitched; but now this action, by which the heart returnes vpon it selfe, this reflect action is that which perfects a mans soule, it makes him a better man, it builds him vp in grace, and in truth; when a man lookes in, and returnes vpon himselfe, he makes vp the breaches of his heart, if there bee any thing amisse there, he rectifies it: therefore it is an action that we should easily assent vnto, and agree to the exhortation of the Apostle. Therefore to

2  
It perfects the  
soule.

con-

Use.

Inconsideration  
on the cause  
of errors in  
our liues.

conclude this point, let vs be exhorted, to consider what wee doe; the failing in this is the cause of so many errors in our liues, the cause of so many ill-spent houres, of so many vaine speeches, of so many grosse finnes committed, all for want of consideration. If the swearer would well consider what that is, when the Lord saith, *I will not hold him guiltlesse that taketh my Name in vaine*, he would not be so ready to sweare as he is. If the adulterer would consider what God saith, *Heb. 13. Whoremongers and adulterers God will iudge*, hee would not so easily continue in that sinne: so you may runne thorow other particulars, therefore this consideration is necessary in things that belong to saluation. It is not so in other things, in other things the notion passeth soone from the mind to the rest of the faculties, as soone as the light, it is no sooner kindled but presently it is executed; but in matters that belong to godlinesse, there may be a sparke, and it will goe out againe in the heart, as greene wood putteth out the fire; in that case there must bee paines taken, because of the stubbornenesse in the faculties of the minde to obey the light, which is dictated to the conscience: Therefore we must doe in this case, as we doe with stubborne seruants, they must be bidden doe a thing againe, they must be forced vnto it. If the vnder-faculties were as ready to obey the minde in spirituall things as in other things, it were another case.

Simile.

Simile.



case. In other things (for the most part) we shall finde that the minde hath no sooner resolved on a thing, but the faculties presently are ready to practise and to execute it; *If it be a matter of pleasure, a matter of commoditie, a matter of businesse*, if a man resolve once to doe it, hee findes no resistance; *but if it be a matter tending to a holy life, he is resolved and fully intended* to doe it, yet when he comes to the point, how many impediments doth he finde in the vnder-faculties? they are like stubborne seruants that haue need of pressing vpon, and must haue such imperative iniunctions vpon them as I speake of. Therefore this consideration is necessary for vs, we see, if we be negligent in it, it is impossible we should lead a holy life, because we goe vp the hill in that, there must bee paines taken in that; there is no good action but it will cost this consideration, and the rather we should doe it, because (as I say) it is that which perfects vs most of any thing; wee study many things, we study bookes, we study men, wee study our selues, that is done by this act of consideration, and of all studies that is the best, when a man studies his owne heart, when he dwels at home: It was the precept of the wise Moralist, to exhort men to dwell at home, to looke inward; for a man to bee as a good house-wife in her owne house, to dresse the roome of his heart, euery morning to sweepe it, and to put things in order which the former day hath put out of order,

The vnder-faculties stubborne to spirituall things

*Simile.*

The best study  
whan,

*Simile.*

*Simile.*

order, that he may be fit to entertaine the Lord of glory; therefore we ought to keepe our selues right and straight, to keepe our selues cleane and pure in soule and body by this continuall act of consideration, that we may be fit Temples for the Holy Ghost to dwell in and to continue in: therefore we should doe this.

Generall considerations.

First in generall, take this generall consideration; let a man thinke what his condition is, what hee comes into the world for; let him sit downe and thinke with himselfe that he hath a soule that is immortall, that must liue in another place for euer, that his life is vncertaine, he knowes not when this soule of his shall be put out of possession; now if a man would take these things into consideration, if hee would sit downe and consider his latter end, consider the infallibility of the threatnings, consider the vncertainty of this life, consider the terrour of Gods wrath, because these things are not taken into consideration; therefore it is that men goe on in courses of sinne, this is that which the people failed in, *Deut. 29.4.* saith *Moses* there, you haue seene what the Lord did to *Pharaoh* and all his seruants, you haue seene the temptations and the great workes which hee wrought, but you haue not hearts to perceiue, you haue not eyes to see vnto this day, you haue seene, but you haue not hearts to perceiue, that is, you haue not hearts to consider it as it is, as if he should say, this will profit nothing; this which

*Deut. 29.4.*

which was one of the strongest arguments that was, (as how could a people haue more arguments to feare God than they had, to see such wonders as they did,) but this profited them nothing, because they had not hearts to consider; so our Sauour, *Mark. 6. 52. They considered not the miracle of the Loaves, for their hearts were hardened*: After that miracle was wrought, when Christ walked vpon the Sea, and they thought he had beene a spirit, they were afraid, the reason is giuen, because they considered not the miracle of the Loaves; as if he should say, there was enough in that to haue strengthened their faith, that they should not haue beene so fearefull; but saith Christ, the reason you did not profit by that was, because you did not consider, your hearts were hardened: and therefore *2 Tim. 2. 6. It is Pauls exhortation, Consider what I say*; consider what in other places I haue named to you, that is, though these be reasons strong enough, yet consider, *Timothy*, or else it will neuer worke vpon thee, therefore consider what I say, and because wee are not able to doe it of our selues, hee prayes to God to teach him to consider, and *the Lord giue thee vnderstanding in all things*: and indeed that we may doe so, let vs beseech God to open our eyes to enable vs to consider; till hee set vs a worke, we cannot doe it to purpose, so that I say, wee should learne to doe this in generall, and not onely so, but to make a daily practice of

*Mark. 6. 52.*

*2 Tim. 2. 6.*



of it, every day consider our wayes, to set some time apart for that purpose : when we come to God in prayer, consider the businesse we have to doe, consider what hath beene out of order the day before, to reflect vpon our hearts, and to set things strait before God, and after this to haue an eye vpon our actions all the day, that our tongues, our hands, our feet, or any part be not ready to act any thing before we haue considered and pondered it, before we haue good warrant for it.

*Quest.*

You will say this is impossible, must a man stand considering every action that he doth ?

*Answ.*

We need not to consider euery particular action in our way.

*Simile.*

I say, it is not needfull that euery action should bee considered ; as in a iourney, you know it is not needfull for a man to thinke of euery step, but the first intention of the iourney will carry him a great way ; so set the heart a-right, and that intention will carry a man thorow many actions, though he stand not to consider euery particular ; but because our hearts are so ready to goe out of the way, like young horses that are not accustomed to the high way, they are ready to turne aside euer and anon, except the hand be vpon the bridle continually ; so this consideration must bee euer and anon repeated in the heart to keep it strait, it is apt else to turne aside. This we must learne to doe in things that belong to godlinesse, in other things we are apt enough to doe it ; the young man is apt to consider how hee shall sa-

Too much consideration of outward things.

tisfie

tisfie his flesh, and the desires of it, how hee  
 shall obtaine his pleasures; the ancients men,  
 they consider how they may increase their  
 wealth, how they may keepe correspondency,  
 as it is said of the good house-wife, *Shee conside-  
 reth a field and gets it, Prov. 31.* there is too much  
 of this consideration, men consider such out-  
 ward aduantages: the thing that wee require  
 now, is to consider how wee may walke circum-  
 spectly and holily before God in all things, this  
 is the thing that wee ought to consider, and to  
 neglect this and to intend other things, is no  
 better than madnesse, if a man doe but consider  
 seriously what he is, what his condition is, and  
 what he is fit for, he will reckon it madnesse to  
 intend other things as he doth; we reckon men  
 mad, when they fall a gathering strawes, and  
 sticke their clothes with flowers, when they  
 scrabble vpon the walls, because wee thinke  
 these actions vnmeet for a man: So come to a  
 Christian, when hee is occupied in trifles, in  
 pleasures and honours, (for they are no better)  
 when men doe this with all their endeouour, this  
 is as vnmeet for a Christian, this is as much be-  
 low a Christian, as those other actions that I  
 named, are below a man; and it is as truly spi-  
 rituall madnesse, as the other is naturall frenzy;  
 consider of this therefore, and come to your  
 selues. I am not too harsh in calling it mad-  
 nesse, the Scripture calls it so, in *Luk. 15.* the  
 Prodigall is said to come to himselfe; for other

H

things

*Prov. 31.*

Madnesse  
what.

*Luk. 15.*

things he was come to himselfe before, but for matter of grace and saluation, therein hee was not come to himselfe; so that a man may truly say, that the world is full of mad men in this sense, because they come as much short of that which belongs to a Christian, of that which belongs to a man, as he stands in relation to God, as he stands in reference to eternity, as the other actions are to other men, and you shall finde they are occupied in the same manner; looke vpon the employments of men, if wee could see what they are busie about, what their thoughts and liues are taken vp with, in the morning if wee could see them, as God seeth them and beholds them, we should see they do as mad men, as a man that makes a garland to himselfe, composed of such vanity as he is most fancied with. Consider therefore what you doe, *Walke exactly, not as fooles, but as wise.* So much for that. The maine point is that we now come to.

*Walke exactly.*

Consider therefore that you *walke exactly*, whence wee will deliuer this Doctrine (to take the words as they lye,) that

*Doct.*

*It is required of a Christian that hee walke with God exactly in all things.*

It is a Christi-  
ans duty to  
walke exactly.

Before I come to prosecute this point, I will shew what this *walking* is, and what it is to *walk exactly*. In



In a word, by walking nothing else is meant but the tract and course of a mans life, so that to walke holily is nothing else, but in all the passages and turnings of a mans conuersation to keepe himselfe close to the rule, so that into what circumstance soeuer hee is cast, still as a Dye to fall right, whether hee bee alone or in company, whether hee be in sport or in businesse, whether he be among enemies, or among friends, all is one, his conuersation is still of the same colour, he keepes one tenure what condition soeuer he is in, in crosses and aduersity he is taught to wait, in prosperity he knowes how to abound, to behaue himselfe as a Christian in any particular action, whether it bee gaine or losse to him, whether he be in a pleasant estate, or whomsoeuer he hath reference to, whether it be for his aduantage or disaduantage, all is one, he doth not shift, he doth not dawb it out by seeking inuentions, that afterwards will fall off as vntempered mortar, his conscience puts it to him, and tells him this is not to be done, and hee is willing to let his conscience speake, he is ready to obey it ; when a man thus behaues himselfe in the constant course of his life, this is to *walke exactly*.

To walke exactly what.

*Simile.*

But then againe there is somewhat in this word *exact*, the Greeke word *ἀκρίως* comes of two words, that signifie to goe to the extremity of a thing; so to *walke exactly* is nothing else, but so to keepe the commandements of God,

Precisenesse  
commended by  
the Apostle,  
condemned by  
the world.

*Simile.*

Three things  
in exactnesse.

I  
Looke to the  
whole rule.

that a man goes to the vtmost of them, to all the rules that hee prescribes, not onely to content himselfe to doe the maine duties of them, but you must looke to euery particle of them, to bee willing to goe to the vtmost of euery command; so the scope of the Apostle is, to commend vnto vs here the thing that is so disgraced in the world, the which is a matter of much obloquie, that same exactnesse or precisenesse, for so the word may as well be translated, and there is no word that fits the Greeke better than this. Consider that you walke precisely, or exactly, or strictly in all things; I say that is the Apostles scope, to commend this to vs, that men discommend so much, though indeed it be the onely excellency of a Christian; for is not that the best glasse that shewes the smallest spots? and is not that the brightest light that shewes the least moats? and doe you not reckon that the finest flesh that is sensible of the least pricking? so the conscience that is sensible of the least sinne or failing, is the perfection of Christianity which we are to strue to attaine, it is that which we are to reckon the greatest excellency of all others, so farre it should be from disgrace with vs. To *walke exactly* is required of euery one, and this exactnesse is to goe to the vtmost; but a little more particularly to describe it, to *walke exactly* requires these three conditions:

First, looke to the whole rule, he that looks  
but

but to a part shall neuer doe a businesse exactly, but imperfectly and bunglingly; that is, you must haue respect to all the commandements, to all the precepts that runne thorow the book of God.

Secondly, he must goe to the vtmost of euery one, we see our Sauour in *Mat. 5.* he sets it downe, it is not enough for a man not to murder, but he must *not be angry with his brother vnadvisedly*, there is the extremity of the command, he must not only take care of the maine, but to keepe the least; so he saith, that a man should not onely not sweare great oathes, or not forswear himselfe, *but let your yea bee yea, and your nay nay*, saith our Sauour in the same Chapter. And so for that command, *Thou shalt not commit Adultery*, (I giue you the instances in that Chapter, because Christ giues them vpon the same occasion; saith he, he that breaks the least commandement, hee that doth not keepe euery iot of the command, hee shall not come to Heauen.) As for that command of Adultery, though thou keepe the maine, if thou lust in thy heart, that is, if a man admit lasciuious thoughts, adulterous lustfull thoughts, though hee keepe the maine Commandement, the maine duty which is there commanded, yet he *walkes not exactly*; there is a necessity laid vpon him, *Hee that keepes not euery iot of the command, shall not enter into Heauen*; so that you must haue respect to the whole rule, and to euery parti-

2

Goe to the vtmost of euery command.  
*Mat. 5.*



<sup>3</sup>  
Doe it at all  
times.

Exactnesse re-  
quired in three  
respects.

I  
In regard of  
the person.

2 Pet. 1.

Image of God  
what

cular command.

And lastly, you must doe it at all times, *Psal. 106. vers. vlt. Blessed is hee that doth iustice, and loues righteousness at all times*; otherwise a man cannot be exact; hee that doth it by fits and flashes, that walkes exactly one day, and is out againe another, this man is said not to *walke exactly*, he walkes with God by fits, as he that lookes to halfe the rule, he walks but by halues; if either of these bee, that hee walkes but by halues or by fits, hee is not exact: thus much shall be said for the explication. Now this exactnesse is required in three respects:

First, in respect of a mans person, that he be clothed with all the graces of the spirit, that there be none wanting; there must be a generality in that, and therefore in 2 Pet. 1. wee see the graces are put together, *Giue all diligence that you ioyne with vertue faith, with faith knowledge, with knowledge temperance, with temperance patience, &c.* that is, as if he should say, a Christian must not be adorned, with some graces of the spirit onely, but he must haue euery one, he must be exact, he must haue the whole clothing, the whole Image of God, for the Image of God is nothing else but the happy cluster of these graces: now put the case that any of these be wanting, then you shall see what a defect it will cause; if a man haue faith, if he want vertue, that is, if his faith shew not it selfe in workes, if it bee not a working vertuall faith, what

what will his faith profit him. If he be zealous and ready to the worke, if there bee vertue in him, if he want knowledge to guide, and direct him, and turne him, he must needs erre exceedingly; and therefore he must ioine to vertue knowledge, if he haue knowledge that he know what to doe, if there doe not come in the practice of other graces, if he be intemperate, it will lye as a blot vpon him, there will be some inconcinnity in his carriage, if he haue other vertues and want one; suppose if hee be temperate, yet if he be an impatient man, this becomes not one of those vpon whom Gods Name is called; it becomes a Christian to haue his person adorned with euery grace, because God requires so much beauty in him, in *Cant. 4. 7.* faith Christ to his Church, *Thou art all faire my lone, there is no spot in thee*; that is, thou art adorned with all the graces of the spirit, there is not one wanting, for there is such a generality required, such is the beauty of a man in Christ, the whole frame of grace is in him: therefore Christ is said to worke *grace for grace*, the meaning is, for euery grace in himselfe, he hath stamped another in vs; as the seale giues print for print, in the wax character for character, and as the father to the sonne limbe for limbe, and member for member; so Christ to his Saints, he works *grace for grace*, that is, as he himselfe hath the whole frame of grace in his owne heart, as the Image of God is perfect

Cant. 4. 7.

Simile.

Simile.

in him: so all that he changeth, all that are borne of him, not of the will of the flesh but of the will of God, they haue the same that hee hath; not in degree, no childe hath his members in the same degree as the father hath, hee hath them as a child, the other hath them as a perfect man; so euery Christian hath them in the degree of a childe, and yet he must be exact in all in respect of his person.

2  
In regard of  
the actions.

Circumstances  
must be good  
in a good  
action.

Secondly, this exactnesse is required in regard of his actions, all the actions that the holy man hath to doe are to bee exact, therefore it is a rule of the Schoolemen, an action cannot be good except all be good in it, except all the circumstances bee good, if there bee one wanting, the action is euill; this is required of necessity to *walke exactly*, that is, take any action we doe, if either the principle of it bee not good, that it comes from carnall feare, or from carnall loue and desire, or else the end is not good, or the circumstances are not good; to pray, and not to pray feruently; to shew mercy, and not with cheerefulnesse; to keepe the Sabbath, and not with delight; and so you may runne thorow what particulars you will, the wanting of any of these circumstances makes it an euill action; and therefore in regard of his actions he must be exact.

3  
In regard of  
others.  
*Iames 1. ult.*

Thirdly, in regard of others it is necessary that he *walke exactly*, as in *Iames 1. This is pure religion and undefiled to keepe a mans selfe unspotted*



*ted of the world*: now if a man will be vnspot-  
ted of the world, he must be exact in all things,  
if he faile but a little, the world will blot him  
and blaze his name all ouer, that no place shall  
be empty of it, if there be any spot in him. It  
is true, the applause of the world is not to bee  
greedily looked for, but yet in this case euery  
Christian should be like *Abfalom*, there should  
be no blemish in him from top to toe, he should  
labour to be so blamelesse in all his conuer-  
sation, to doe as *Zachary* and *Elizabeth*, to walke  
in all the Commandements without reproofe,  
so that a Christian in regard of his person, in  
regard of his actions, in regard of others, hee  
must walke exactly.

But now in this point that I haue deliuered  
there is somewhat more than this, it is requi-  
red, I say, of euery Christian, that he walke ex-  
actly before God in all things, here comes in a  
question or obiection, when I say it is required  
of them; the question is now whether it be of  
necessity or no, that it bee so laid vpon euery  
Christian, that they cannot keepe in good  
termes with God, that they can haue no assu-  
rance of their owne good estate except they  
doe it? whether it be laid vpon them of such ne-  
cessity or no, to keepe such exactnesse in their  
conuersation?

To this I answer: this precept, as well as  
any in the Booke of God, is to be kept Euan-  
gelically, though we cannot keepe it Legally;  
that

*Quest.*

*Ans.*

How this pre-  
cept of exact-  
nesse is to be  
kept.

that is, we must endeavour to the vtmost of our power to doe it, to strue with all our might, we must intend, and desire, and purpose to doe it, and we must haue endeouours answerable to our purposes ; this necessity lyes vpon euery man to *walke exactly*, that is, to allow himselfe in nothing that is a knowne sinne; there may be many failings out of passion, a man may bee transported out of incogitancy, out of inaduertancy, because many things passe from him that he is not able to consider of ; but let it come to this case, to be a knowne sinne, if he allow himselfe in it, this is a breach of the Enangelicall keeping of this Commandement, which requires that a man *walke exactly*, and this lies vpon euery one of necessity, that he doth not admit of any knowne sinne in his conuersation, but in that respect to *walke exactly*, and that will be manifested by these reasons :

Reasons why  
Christians  
should walke  
exactly.

*Reason I.*  
Else there will  
be a breach be-  
twixt God  
and vs.

*Simile.*

First, if there be but one thing in your conuersation (pitch where you will) be it greater or smaller, if it come to be a knowne sinne, if it be reuealed, that you know such a thing is a duty, or such a thing is a sinne ; now if a man walke not exactly in that, hee makes a breach betweene God and him : as it is with two friends, if there come but a small matter wherein they differ, that falling betweene them, if neither of them yeeld, it makes an vtter breach and separation betweene them ; so let it bee a matter of lesse moment, take the  
least

least sinne, or the neglect of the least duty, yet when I know this thing God requires at my hands, it is a thing that God will haue done; when a man now lyes in the contrary and will not doe it, certainly God will not yeeld, and if he doe not, it makes a breach betweene them, it makes a separation betweene God and him: As it is with a Prince, if he command a man to doe any thing, when he proclaimes it, when there is authority put vpon it, when it is made knowne to him in particular, the standing out makes him a rebell; so it is in this, the standing out with God in any part of our conuersation, if we be not exact in all, it puts vs into a state of separation from God.

*Simile.*

Secondly, except a man walke thus exactly with God in all things, it is euident that what he doth, he doth it for himselfe and not for the Lord, and if he doe so it is not accepted of God; I say, what he doth, it is for himselfe and not for the Lord, for if he performe that obedience which he doth for the Lord, and for his Commandement to please him, what is the reason that he goes not to the vtmost? why doth hee set limits to himselfe, for God requires that we should *doe his will on earth, as it is done in Heauen*? his commandement is, that we should goe to the vtmost of euery command; now when we limit our selues in holinesse, when we come to such thoughts as these; well, I will haue as much as will bring me to Heauen, I will labour  
for

*Reason 2.*  
Else what a man doth, is for himselfe and not for the Lord.



for so much exactnesse of conuersation, as will keepe me in the state of grace, as much as will preferue me from hell; I say, the ground of all such conuersation is nothing out of a mans selfe; it is but regard to himselfe, he doth but onely looke at his owne saluation and no more, which is a thing, I confesse, that may be looked at, but to looke at nothing else, is selfe-loue; when a man looks at nothing but his owne saluation, and how he may escape hell, that man cannot be right; now when a man sets himselfe limits, and circumscribes himselfe, and saith with himselfe, I will goe thus farre and no further, when hee doth not endeouour to come to the vtmost, to the highest peg, it is a signe his heart is not vpriht, therefore there is a necessity laid vpon euery man, that he walke exactly with God in all things.

*Reason 3.*  
Else it argues  
a man is not  
in Christ.

*Gal. 5.*

Thirdly, take any particular in a mans conuersation wherein he fauoureth himselfe, if he be overcome of that, he is not in Christ, who-soeuer is in Christ ouercommeth the world and the flesh, saith the Apostle, *Gal. 5. Whosoever is in Christ, crucifieth the flesh and the affections*; and ouercomes the Deuill, as wee know the stronger man casts out the strong man; now when any one particular of these lusts of the flesh, or the temptations of the world, or the deuill, shall come and set vpon a man, if he yeeld to this he is overcome of it, whereas none of those that are in Christ are overcome of the world,

or

or of the flesh, or of the deuill; that is, if there be any particular sinne (for they are but soldiers that fight vnder those Generals and Captaines) if a man once yeeld to it, if a man giue ouer striuing against it, a man is said properly to bee overcome; whereas if a man continue warring with sinne, it is another case; but when he giues ouer resisting, as the Apostle saith, *His seruants you are, whom you obey*: if a man come to obey any sinne, whatsoeuer he is in the whole course of his conuersation, it interrupts this exactnesse; when he yeelds, he is overcome; As, we say, water and fire, as long as they contend one with another, neither is overcome; but when they yeeld one to another, when the fire is turned all to bee water, then it is overcome; so in this case, when there is a contestation betweene vs and sinne, if wee yeeld to it, then sinne overcomes vs, and hee that is overcome of sinne cannot be in Christ.

Fourthly, if there be any particular sinne in a mans conuersation wherein hee doth allow himselfe, it hinders the vse of all meanes and the profit of them, that neither a man is able to pray, or able to heare, or able to doe any duty as he ought: So that as a medicine is applied in vaine so long as the Arrow head is in the wound, that must be removed first before it can worke any cure; so let there bee but one sinne, one failing in this exactnesse of conuersation, and all the meanes of grace are in vaine: therefore

*Simile.*

To be overcome what.

*Simile.*

*Reason 4.*  
Else no meanes can be profitable.

*Simile.*

fore there is a necessity lies vpon euery man, if he will be a Christian, if he will reckon himselfe of the number of those that are the children of light, that he *walke exactly*. But not to stand to presse this further, to make some brieft use of it, for I desire to come to the other part, *Not as fooles, but as wise.*

*Vse.*

To labour for  
this exactnesse.

In keeping the  
Sabbath,

In Prayer.

In receiuing  
the Sacrament.

In our particu-  
lar calling.

In Recrea-  
tions.

The Vse we are to make of this, is to set our selues about the worke, to doe the thing, to labour to *walke exactly*, and here it is good to bring our selues to particulars. Come to the keeping of the Sabbath, I would but aske this question, Whether the day be not holy? whether it differ not from other dayes that are common dayes? and if it be not holy, why doe you doe any thing at all? and if it bee holy, is not a holy day to be kept holy? why doe you not keepe it exactly to God? And for *Prayer*, when you come to call vpon the Name of God, it is not the slight performance of the duty that God lookes for, it is another thing, hee takes your prayers by weight and not by number, therefore looke you doe it exactly; so in receiuing the Sacrament, and all duties, I leaue it to your selues to consider particulars: and so for the duties of your Calling, to be diligent in them, to serue God and men in them with the fatnesse and sweetnesse of them: and so for sports and recreations, to be exact in them, and not to vse those that bee vnlawfull, and those that bee lawfull, not to vse them excesssiuely; but



but to vse them with limitations, and to put right ends vpon them; and so in all businesse and conuersing with men, in all the turnings and passages of a mans life, looke that you *walke exactly*, that your obedience be generall, otherwise that is a signe the heart is not changed, a man is not right borne till he come to *walke exactly* with God, till he be willing to performe euery duty, and willing to shunne euery sinne that hee knowes, euery thing that hath a tincture of sinne, if the heart be right there will be an antipathy betweene vs and whatsoeuer is called sinne; otherwise what is the power of Religion, if we onely doe duties that are facile and easie, to which we haue no contrary disposition, it were an easie thing then to be religious, but herein is the power of Religion, to subdue euery affection, to subiect it, where there is a strong streame of a contrary disposition to turne the course of nature, to obey God when a man findes the greatest difficulties, in the time of temptation and triall to doe it, this is that which is necessary for vs, otherwise the truth is, wee serue the flesh and not God, saith *Iames, Iam. 2. The same God that said thou shalt not murder, said also thou shalt not commit adultery*; so I say to euery man that failes in any particular, and allowes himselfe to lye in any particular sinne that he will haue his liberty in, I say, hath not God said, thou shalt not doe this as well as that, and if thou doest one duty  
to

The power of Religion what.

*Iames 2.*

*Simile.*

*Simile.*

Instances of  
exact walking.

to God out of loue and respect to him, or if thou didst abstaine from any sinne because hee forbids thee, doth not hee forbid thee that as well as this, and he hath commanded thee this duty as well as the other, why doest thou not performe all then? A little leake will sinke and drowne a Ship as well as a great breach; one disease will take away the life as well as many; so one sinne, one failing in this exactnesse of conuersation is enough to destroy vs, it is enough to put vs out of a right condition in Gods sight, therefore learne to *walke exactly*, beware of by-ways, which though it may be hidden from the eyes of men, yet God knowes it that sees in secret; for that is a common course: Men doe as wandring stars which are carried about with the rest of the Heauens, and yet they creepe backe by a contrary way, which is their owne proper motion; so it is the custome of men to doe as others doe for the outside, to come to Church, to abstaine from grosse sinnes, to liue ciuilly, to deale iustly with men in their common course, but they haue a proper course of their owne. Labour to bee exact, take heed, know that God obserues you, and know this, that that hath beene the practice of the Saints, it is not a thing impossible to be done, wee must not set vpon it as vpon a thing that none can reach to: looke on *Moses*, see his manner of walking, when God commanded him to goe with all that hee had out of *Egypt*,  
he

he would not leaue so much as a hoofe behinde him, he would doe it exactly : looke on *Paul*, he knew nothing by himselfe, that is, hee kept a cleere conscience in all things, though hee were not thereby iustified : looke on *Samuel* and his walking, he calls the people to him, and saith to them, what haue I done amisse ? whom haue I wronged ? *Whose Oxe or whose Assc haue I taken ?*

Againe, see those that faile in this, and wee shall see that it is not a slight matter ; *Saul* walked with God, but because hee did not walke exactly, because he offered sacrifice before hee should, you would thinke it a small matter, but because hee did not destroy, but spared *Agag*, God reiected him. So *Nadab* and *Abihu*, when they offered sacrifice, you would thinke it to be no great matter, a circumstance, and will not common fire serue the turne ? but they were consumed for not walking exactly : looke vpon the Prophet that did not keepe him close to the word of God, as he returned backe he was slaine of a Lion: looke vpon *Balaam*, he walked with a faire out-side, yet because hee was not exact, (for God saw the falsenesse of his heart) God saw the secret by-ends that hee had in it, and for this cause God reiected him, therefore take heed that you walke exactly.

*Not as fooles, but as wise.*

It is our wisdom to doe so, (to speake a word or two of that) to doe that which God  
I bath

Instances of  
those that wal-  
ked not ex-  
actly.

It is wisdom  
to walke ex-  
actly.



*Simile.*

hath appointed a man to do, to doe that which the rule of wisdom hath appointed, that must needs be the wisest way : now it is the rule of wisdom that commands vs to *walke exactly* ; and as he is the best writer that comes nearest his copy, and he the best Carpenter that comes nearest his rule appointed him; so he is the wisest man that comes nearest the rule of wisdom, which is the booke of God, which exhorts vs to *walke exactly*.

Againe, to bee guided by God, who is the wisest, is it not the wisest way ? it is Gods appointment that wee should *walke exactly* ; examine the properties of wisdom, and we shall see what cause there is to reckon it to be wisdom to *walke exactly*.

The properties  
of wisdom.

I  
To direct all  
actions to an  
vniuersall end.

First, the maine property of wisdom is, when a man lookes to the generall vniuersall end of his life, and frames all things according to that, for therein properly wisdom or prudence consists ; when a man lookes aright to the utmost and generall end of his life, for a man either to looke to no end or to be as those that roule vp and downe at randome, men that haue no particular scope to which they direct all their actions, this is grosse folly.

But besides this, if a man haue no end, or if it be but a particular end, he is not said to be a wise man; he may be said to be a wise Pilot, or a wise States-man, or a wise Merchant, or a wise Warriour that sets such particular ends ;  
and

and so we may goe thorow all, but hee can never be said to be a wise man, except hee looke aright to the generall scope and the generall end of his life ; now he that walkes with God perfectly, he onely is a wise man, because hee onely looks at the generall frame and course of his life aright. The cause of all our errours (as one saith) is because we looke onely vpon part of our life, we looke not to the whole, we haue not our eye vpon the generall scope and ayme of our life, and therefore wee walke vnprudently, hee onely is a wise man (I say) that frames the whole course of his life aright, and therefore wisdom hath that excellency aboue all other things, because it lookes to the end ; as the end is best, so any error about the end is worst (saith a Diuine,) as the end is best, so folly, and imprudence, and error concerning the end is the greatest error : therefore the Scripture calls this wisdom godlinesse, and this folly wickednesse, the best and worst names that can be ; therefore if this be wisdom for a man to frame the whole course of his life aright, to looke to the generall end, to be sure that his scope be good, then hee is the wisest man that *walkes exactly* with God, whatsoeuer hee be in other things, this makes him a wise man.

Secondly, this is a property of wisdom for a man not only to know, but to put in execution, that is the difference betweene prudence

*Note.*

The cause of errors,

Error about the end the greatest.

2

To put a man vpon practice. Difference betweene prudence and other arts.

How men are  
to be esteemed

3  
To looke to e-  
uery part of  
his businesse.

and other arts; in other arts, hee that knowes what is best, is the best Artift, but in matter of prudence, he that knowes what to doe, and practiseth not, is of all other the most foolish; and therefore action is a chiefe property of wisdom, there is this requisite to prudence to inuent the worke aright, and to put it in execution: therefore he that *walkes exactly*, hee that not only knowes what to doe, but in good earnest doth it, hee is the wisest man. Men are not to be iudged according to their knowledge, or according to their habits, but according to the act, according to their execution and practice, as the Apostle saith, *Rom. 2. God shall iudge men according to their workes.*

Againe, another property of wisdom is, when a man not onely lookes vpon one part of his businesse, but hee lookes round about it, he lookes in all the nookes and corners of it; it is the ground of error, when a man lookes vpon one part that drawes him on to the worke, but hee lookes not round about, to see the discommodities, to looke to all: if this be wisdom, then to walke with God perfectly is the greatest wisdom; take any other man that doth it not, that steps aside out of the wayes of God, that *walkes not exactly* with him, that goes out and seekes some profit for himselfe or some credit, that steps out for some finfull lust, to satisfie some pleasure which he thinkes will be great aduantage to him, to haue this which o-  
thers



thers want, what is the reason of this ? because he is not wise, hee lookes but vpon one part ; if he did looke round about, if hee did put the antecedent and the consequent together, if he would summe vp all his life together, he would see that that were not the best way, hee would see that that would bring him much misery, and that the abstaining from that sinne would bring him much happinesse : thus hee would thinke if all were put together, but when hee lookes on one part, and not on all, hence it is that men *walke not exactly.*

Againe, it is another property of wisdom, for a man not to looke on the outside, but to looke on the inside of things ; fooles looke on the outside, but wise men see the inside, they see the sap in the tree ; when a man looks onely on the outside, hee is subiect to be taken with the snare, when he sees the Corne spread, and sees not the net ; but a wise man sees the hooke in the bait : the most precious things in the world, their carriage is base, their outside is base, the worst things are gilded, and men for the most part, for want of wisdom, take the things that are gawdy on the outside, and leaue the other. As the Apostle saith, *We are as men of sorrow, though indeed wee reioyce as men hauing nothing, though we possesse all things* : his meaning is, the outside is meane, the outside is base ; is it not prudence through the gold to see the base mettals, to see the thing that is bad indeed,

4

To look on the inside of things

*Simile.*

*Simile.*

to see the vanity, and folly, and deformity of sinne, that God hath forbid vs to commit; to see the false glosses of Satan that he puts vpon sinne, to see the base mettall within: and on the other side, to see the excellency of spirituall things? They that walke exactly they see the inside: *Moses* had two things presented to him, to suffer afflictions with the people of God, the outside was bad enough, or to enioy the pleasures of sinne, the treasures of *Aegypt* that he might haue had in *Pharaohs* Court; here the outside was good, this was his wisdom to see thorow both these: he that walks perfectly with God, hee sees the inside of things, he sees that God neglects things that haue an outward glosse, and cleaues to things that though the outside be base, yet in themselves they are excellent and precious: I should haue come to some exhortation, but the time is past.

So much shall serue for this time.

**Samuels**



# Samuels Support

O F  
Sorrowfull Sinners:

I S A M. 12. 20, 21, 22.

*And Samuel said unto the people, Feare not; (ye haue done all this wickednesse, yet turne not aside from following the Lord, but serue the Lord with all your heart;*

*And turne ye not aside, for then should yee goe after vaine things, which cannot profit, nor deliuer, for they are vaine.)*

*For the Lord will not forsake his people, for his great Names sake; because it hath pleased the Lord to make you his people.*



THE occasion of these words was this; in the former part of the Chapter Samuel setteth forth the greatnesse of the sinne of the people, in desiring of a King, and he tels them that



therein they had *cast away the Lord* who was their King : And vpon this a miracle was wrought, whereby God discouered his displeasure from Heauen, which so amazed the people, as at the eighteenth verse it is said, *They feared exceedingly, and desired Samuel that hee would pray for them* ; and now in these words ye haue *Samuels* answer, and his scope therein is to exhort the people not to feare, for they thought that so great a sinne could not be forgiven easily, nor they so easily receiued to mercy againe ; he therefore labours to take away the discouragement, and tels them that if they would come in, *feare not* for God will receiue you.

*Obiect.*

But they might object, but wee haue committed a great sinne.

*Ansiv.*

It is true, saith hee, I will not goe about to extenuate that, yet notwithstanding know this for your comforts, that God will continue the same that he hath beene, and therefore *feare not* : and that he further setteth forth from an effect which commonly this feare hath, which will cause vs to depart from the Lord : so that now hee labours to take away their feare by two things : first, by taking away their discouragement, the cause of their feare : secondly, by shewing them the bad effect it will bring forth, to cause them to depart from the Lord, the contrary to which he exhorts them vnto, and confirms his exhortations by these reasons :

First,

First, saith he, *Turne not aside from following the Lord*; in which there is a reason couched, as if he should haue said, now you haue committed one error, will you commit a second? when a man is out of his way, will he goe on? no, but will returne rather, and will you turne aside from following the Lord too? secondly, whether shall it be that you would goe to the creatures, they can doe you no good. Here are two things that you all desire; first, deliuerance from euill when you are in a state of misery; secondly, such things as may aduance you in a good estate. Now the creatures can doe neither for you, for they are vaine; it is vanity, an empty thing, and will you leaue the Lord who hath power to doe all this for you, and what else you can desire?

But they might say, but wee haue displeased the Lord, so that he will not looke on vs as hee was wont.

*Object.*

He answereth and tels them that God is the same, he will not easily forsake his people, for which he giues two reasons; first, because hee had chosen them to be his people, hee had freely made them his people at the first, and hee is alwayes the same, and therefore he will continue to keepe you.

*Ans.*

But they might say, we haue made our selues vnworthy of being his people, wee deserue to haue a bill of diuorcement giuen vs.

*Object.*

But yet secondly, because they were his people,

*Ans.*

people, called by his Name, therefore for his Name sake hee would not cast them away, it would bee against his honour and glory ; so these are the summe of the words.

From these words *fear not*, the Doctrine is, that,

*Doct.*

*Our natures are apt to bee inordinate in our affections ; in our feares, as they here, so in our loves and griefes.*

Now that it was so with them, it appeares by *Samuel* his speech, for you may know the disease by the medicine, their hearts were shaken and disadvantaged exceedingly, and well-nigh drawne from the Lord, and therefore hee exhorts them that they should *not feare* ; this shewes that wee are apt to feare inordinately, they had Prophets no doubt among them that had told them of this sinne all the time they were about it, and then they feared not ; but now the thunder came, they beganne to feare extremely, so that *Samuel* had much ado to compose them againe. Now our affections are said to be inordinate, either when we doe not love, or feare, or grieve for that we should (for therein our inordinacy consists in the defect,) or secondly, when as they are set too much upon any thing, that is, when wee over-love or over-grieve, which is either by pitching them upon wrong objects, or exceeding in the measure,



sure, and therein lyes all the error that is in our affections; now let vs see our owne disposition by the disposition of this people: when we are well and in health, we feare not any sinne, but as the Prophets phrase is, *Rush into sinne, as the horse rusheth into the battell*: a horse is not able to discern that they are enemies, and so rushes on to his owne destruction; so *Salomon* saith, *A foole goes on and is punished, and a foole rageth and is carelesse*; that is, hee is violent in his affections to sinne, and yet fearelesse withall: and this you may see also in the people of *Lystra*, at the first they thought *Paul* and *Barnabas* to bee gods, and knew not how to doe too much for them, but anon they would haue killed them; and so we see by experience, that those whom men had magnified and esteemed most, they haue at last most despighted and contemned; and so before sicknesse we cannot humble men, in sicknesse we cannot comfort them, all which proues the Doctrine.

Now for the reasons of it; first, the generall cause is the fall, which hath put all out of order, so that the soule is like an Instrument quite out of tune, euery stroke that is stricke is amisse, there is no harmony at all in it; secondly, the more immediate causes are, first, inuidiousnesse, men are not able to iudge aright, and then they are bold when they should bee fearefull, and fearefull when they should bee bold, as one that wanteth skill and iudgement

is

Reason 1.

is fearefull in that businesse, which a wise man that knowes it will not feare; secondly, affections want the bridle of grace, which should keepe them in, and moderate them, they are of themselves unruly horses that draw the soule out of the way, vnlesse there be an *Auriga*, an hand kept vpon them by grace, and this being wanting, it becomes further inordinate, because Satan ioynes with thine affections very often, for that is his aduantage, to adde wind to the ride; and hence ariseth his temptations, when as he sees an affection stirring, hee takes the aduantage, intends it, and makes them more violent.

*Vse.*

The vse is, to take notice of this inordinacy of our affections that we are subiect vnto, wee haue an inmate within vs that wil haue an hand in euery businesse, and what it doth, it still doth amisse; whatsoeuer therefore you are adoeing, still search what affections you haue, and you shall finde that all that comes from your flesh is amisse, and be iealous ouer sinnes, and this ye should rather doe because they blind the iudgement; when affections are strong then take heed of them.

*Quest.*

But you will aske me, how shall I know mine mine affections are inordinate?

*Ans.*

I answer, then when they are hinderances; for you shall know this, that all affections are planted by God for a speciall end, vse, and profit to man, and not to bee hinderances in them-

themselves, so as we could want none of them, we could not want griefe for things past, nor could we be freed from feare of evils to come, for otherwise we could not take heed nor labour to prevent them when they are comming vpon vs, we could not be freed from anger, for it stirres vp to remoue impediments that lye in our way. Now you know the inordinacy of an affection, as you may know a disease in Physicke; the generall rule of Physicians is, when there is *actio laesa*, as when you view all the functions of nature, and you see naturall impediment in some naturall function, why then wee iudge there is a disease; so it is true in the soule, when your griefe is such as interrupts prayer, and hearing, hinders you in your duty to God and man, then it is inordinate; and it was the case of the Israelites inordinacy, who could not hearken to *Moses* for the griefe of their hearts: so for anger, if it bee such as causeth you to remoue such impediments as lye in the way of good desires, then it is good; but when it causeth such a distemper, that you are ready to flye in the faces of your brethren, and so as you are more vnfit for what is good, then it is inordinate; and so likewise your feare, when it expectorath your soules, so as they are made vnable to prevent the evils that you feare, and so discourageth you, that you flye from God; so as to hide your selues from him as *Adam* did, and as they here would haue done, and so



so if your delights and mirths make you more indisposed and unfit to prayer, or for good conference, &c. so it comes in as a dampe to your mirth, and when as that which should oyle the wheelles and make you cheerefull in good duties cloggeth you, then they are inordinate.

*Quest.*

*Q.* But you will aske me, how we shall resist the inordinacy of them?

*Answ.*

*A.* Two wayes : first, if thy inordinacy be in the defect, in not fearing when wee should feare, or not louing when we should loue ; we must be carefull then for to stirre it vp, for wee may sinne in the want of affection, as much as in the misplacing of them, as this people here sinned as much in not fearing before, as in fearing now, and in their feare now they feared the iudgement and not the sinne : for had their feare beene pitched vpon that, *Samuel* would not haue laboured to haue taken them off. Secondly, they feared that God would not be reconciled to them any more, so that their feare was misplaced, and therein they sinned, whereas *Christ* saith, *Renel. 2. 10. Feare not the things yee shall suffer ; but the sinnes which brings those crosses.*

*Quest.*

*Q.* But you will say, when as our feares and affections are thus misplaced, when our hearts are possessed of them, how shall we then resist and empty our hearts of them?

*Answ.*

*A.* First, haue your iudgements set right,  
for

for the obliquity in the affection comes from the iudgement, as those things wee apprehend to be euill, them we feare too much, and therefore labour to haue it enlightened.

Q. If you aske me, how we shall doe that ?

Quest.

A. Bring it to the Word, and see what that sayes, for the Word is as a glasse which represents things as they are : I cannot stand to giue instances out of the Word how to direct euery affection ; as now take Pouerty, which thou fearest so much, the Word makes it nothing, *Reu. 2. 9. I know thy pouerty, but thou art rich ;* as if he had said, it is a matter of nothing : So likewise for you feare of men, *Feare not him that can kill the body, but feare him that can cast both body and soule into hell fire ;* first, the Scriptures make nothing fearefull but Gods wrath and sinne, and therefore now stick to the Word, and whatsoever thy phantasie is, yet say, sure I am thus ; God said, and therefore I am sure it is so, and this will rectifie the iudgement ; say it is but my fancy, howsoever it may be greater or lesser, yet the thing is the same as the Word said it : As the shadow may be greater or lesser, yet the body the same ; so take any thing else, as the losse of credit, or the like, we thinke these something and feare them, but the fault is in our phantasie ; men doe therefore well by fitting their hearts to what the Word saith, to stay themselves. Secondly, againe if this will not preuaile, then let vs pray our selues sober ;  
for

Ans. v.

*Simile.*

for inordinate affections make as much difference betweene a man and himselfe out of it, as is betweene a drunken and a sober man. Now Prayer composeth the heart much, for it bringeth thee into Gods presence: And as the Sun casts downe the mists and dispels them, so Prayer doth an inordinate affection. Againe thirdly, adde to this communion of Saints, and that is a good meanes; for we are in such fits, as men in a feauer whose mouthes being out of taste, we should suffer our selues to be ruled by the iudgement and taste of others. Fourthly, after all this beseech God to conuince thy iudgement, to perswade thy vnderstanding fully, for that none can fully doe but he.

The second Doctrine is, that

*Doct. 2.*

*The greatnesse of our sinne is no impediment to  
forgiuenesse.*

It is true, saith *Samuel*, yee haue done this great sinne, I will not goe about to diminish it, but the Lord will forgiue you notwithstanding. I will deliuer it in these termes, because we are apt not to thinke so, and when we haue sinned against the light of conscience, relapsed often, wee are afraid to come into Gods presence, as wee see it by experience; and therefore now if any man hath committed any great sinne, let him apply it to himselfe. It is true, I haue done such a great wickednesse, why, yet  
be



be of good comfort, humble your selfe, *continue to follow the Lord*, you shall finde God the same to you that here hee was to this people. Now the reason of this is :

First, because the pardon of the Gospell, which we preach, makes no exception of any sinne; Christ came to saue sinners, to take away the sinnes of the world, this is spoken indefinitely. Secondly, not of any person, preach the Gospell to euery creature, there is not any exception of any rebell or rebellion. Thirdly, besides the price that was paid answers for the greatest sinnes as well as the least ; he is ready to forgive a thousand pound vpon satisfaction, as well as ten groats ; and therefore if thou hast Christ for thy rancome, it is no matter what thy sinnes haue beene, great or small, for the same price may as well stand for the one as for the other. Againe fourthly, the God which we haue to deale with, is a mighty God, euen in this, | euen in pardoning, *Michah 7. 18. Who is like vnto our God that pardoneth iniquity, and passeth by the transgression of his heritage ? he will subdue them and cast them all into the depth of the Sea, that is, herein the infinitenesse of God appeares in forgiving transgressions, hee sheweth his might in it, and being mercifull as God, and not as man, and therefore hee vseth that metaphor of casting their sinnes into the depth of the Sea, that as the Sea drowneth mountaines as well as mole-hils, if they bee*

*Reason 1.*

*Reason 2.*

*Reason 3.*

*Reason 4.*

cast into it ; so his Attributes are infinite, and so are his mercies : and therefore hee takes delight to forgiue great sinnes, because we know him to be God and not man thereby, because he forgiues moe than a man is able or willing to forgiue. But because examples are more preualent in this case, I will giue you a few : *Adam* was the cause of murthering the whole world, he made all men not onely guilty of the first death, but also of the second, besides other aggravations of his sinne, beleeuing the Deuill rather than God, &c. yet we see that God found out a remedy and receiued him into mercy, for he himselfe preached the Gospell to him, and therefore not without profit. So likewise *Manasses* sinnes exceeded, so as indeed wee know not how a man should commit more almost : yet when he humbled himselfe greatly, (for he had great sinnes) God receiued him to mercy, and restored him to his Kingdome ; so as when we read of his sinnes, how hee filled *Ierusalem* with bloud, &c. one of vs would haue beene ready to haue said, What Lord, wilt thou forgiue this man and set him in his Kingdome, as if he had done nothing against thee ? to name no more than that in the *1 Cor 6.9.* those monstrous and hainous sinnes there mentioned, as greater there cannot be mentioned, yet some of them that were guilty of them were receiued to mercy, *such were some of you, but now are ye washed and iustified, &c.*

The

The vse shall be, that you would take heed how you limit the holy One in regard of his mercy, that hee will goe so farre in pardoning and no further; I dare boldly tell you, it is as great a sinne to limit God in his mercy as in his power; as that was the sinne of the Israelites, when as they were to goe into the land of *Canaan*, they limited God, and thought hee could not bring them in because of so great walls and great Gyants, &c. and so take you heed lest you limit his mercy, as that when your sinnes are such sinnes of so haynous a nature as that he will not forgiue you. How did *Dauid*, when he had committed the great sinne with *Bathscha*, &c. and so *Peter* that stood in the same termes with Christ that hee did before; and if you cannot bring your hearts to thinke this, then goe beyond your owne iudgement by faith, for this is it that hindreth vs from beleeuing, that we draw a scantling of the Lord by our owne phantasies, whereas he sayes, *That his thoughts are aboue our thoughts in pardoning*, *Isaiah 55*. Another point that I will deliuer from these words is this, that

Vse.

*The way to haue a sinne forgiuen, is to aggrauate it, not to extenuate it.*

Doct. 3.

*Samuel* here you see, when he goes about to comfort the people, hee aggrauates the sinne, but withall aggrauates Gods mercies, and so



comforteth them; so that the best way to haue a sinne forgiuen, is to confesse it to the vtmost.

*Reason 1.*

First, it puts a man into such a disposition as God hath promised forgiuenesse vnto, for then we come to see the vilenesse of our selues, that we cannot stand vpon our owne bottome, but are empty of all, and without God must perish, and so are drawne from our selues and all in vs, to rest no more vpon our selues, but vpon God alone.

*Reason 2.*

Secondly, besides, the more particularly sinne is confessed, the more glory ariseth to God, and shame to our selues.

*Reason 3.*

And againe, it strengtheneth vs against sin another time; a full confession of any sin is a great preseruatiue against it, when a man hath looked round about any sinne, and considered all the particulars of it, it shuts vp all waies to the sin, whereas otherwise, when men confesse by halues, they liue in some way of sinning.

*Vse.*

The vse is, to teach you not to extenuate your sinnes, but to confesse them to the vtmost; and this you had need be exhorted vnto, for I doe not know a duty more hard than this, though you may thinke it easie; men are loth to confesse their sinnes, because men are loth to leaue their sinnes; till they meane to leaue it, they extenuate it; if men will keepe any reseruatiou, and are not willing perfectly to forgoe all, they will not confesse them fully.

2

Againe, men want light to see sin fully, for  
wee

we see sinne in the circumstances of it no further than we haue light lent vs from the holy Ghost; as the light is brighter and brighter in the house, the more clearly doe wee discern the least mote, so here.

Againe thirdly, there is a selfe-loue in every one, and therefore while wee looke on sinne as our owne, we are ready to fauour it; as *Iuda*; whilest hee looked on the adultery, as in his daughter, hee iudged it worthy of death, hee would haue her burnt, but when it came to be his owne sinne, then the case was altered: so *David* would haue had the man put to death that tooke his neighbours sheepe, but when it came and proued to be his owne case, God was faine to take a great deale of paines to humble him, and to make him confesse it; and therefore aggrauate your sinnes in your confessions, saying, I haue had these and these meanes, I haue sinned against the great light againe and againe, and brake the couenant that I haue made with God, and know that this way you cannot exceed, *If our hearts condemne vs, God is greater than our hearts*; let vs take a man that apprehends his sinne most fully, yet God conceiues more fully of it, so as we in our thoughts cannot reach to what he seeth sinne to be: and herein you had need take paines and search diligently, for many sinnes that are great sinnes, will appeare at the first to be but small ones, as this sinne of theirs, they thought it but a small

3

1 Iohn 3.20.

matter at the first, it was but chusing of a King that was not any where forbidden, and yet *Samuel* tels them, that therein they had first cast away the Lord; secondly, they cast away *Samuel* and the Lord in him; thirdly, they had put trust in Kings: And so *Dauids* numbring of the people seemes to be but a small thing, a thing not in it selfe vnlawfull for a King to see what strength hee hath to encounter an enemy, but *David* hee knew his owne heart, hee knew his owne ends, then he cries out hee had done exceeding foolishly: know this therefore that this ye ought to doe, and that the more ye see sinne abound, the more yee will see grace abound, and so you will loue the more, and prize Christ the more, and be more humble and content with any condition. Againe obserue,

Doct. 4.

*One sinne makes much way for another.*

This sinne of theirs had well-nigh drawne them to a departing from the Lord, now were they in the high-way to slip from the Lord quite away.

Reason 1.

The reasons are; first, because *euery act intends the habit of sinne*, as when any thing is acted, it increaseth the habit with which it is acted; as euery act of grace strengtheneth the habit of grace, so sinne makes the flesh to rise aboue the spirit, to get it vnder, and so at last to get the victory.

Because



Because *euery sinne weakeneth that grace*, which should resist it; as in a disease there is not onely a thing contrary, with which health is to wra-  
stle, but something also which weakeneth the strength by which health should resist; and so doth sinne (especially great sinnes) seize vpon the strength, takes away the rectitude of iudgement by which we should resist; if it be a great sinne, it workes as a great disease which seizeth vpon the principall part, and therefore is often little felt; a small sinne is a small wound, which we may easily feele, because all else is in health, but a great sinne is as a blow vpon the head which amazeth vs.

Reason 2.

Againe, committing a great sinne *discourageth vs from comming to God for pardon*, and makes vs bold to goe on, and seeing we are ouer shooes, we are willing to goe on and bee ouer boots too.

Reason 3.

After commission of a great sinne, *God giueth Satan leaue to take possession of a man*, as Satan got possession of *Saul* by his enuy at *Dauid*; an euill spirit (as is said) feil vpon him, and hee would haue killed *Dauid*; and so *Iudas*, after his resolution to betray his Master, the Deuill entred into him, and would not suffer him to continue there, but to hang himselfe; and therefore take heed of falling into sinne, for then ye are *tanquam in precipitio*, so as you cannot stay your selues, as in a quick-sand you sinke deeper and deeper; and therefore deale with sinne as you

Reason 4.

would deale with poyson, which a man will not let alone to lie long in his body, but he will take an antedote against it as soone as hee can. Another point we may obserue is this, that

Doct. 5.

*Discouragement and too much feare are great meanes of our departure from God.*

1

2

*Feare not, turne not aside from following the Lord, &c.* There are many things which keepe vs off from comming to God; first, our strong lusts, not willing to giue ouer all, nor yet to doe all. Secondly, our deferring of repentance, wee can doe it as well hereafter, but the greatest hinderance of all other is that which wee haue now named: Many will say indeed, to enioy the fauour of God is a comfortable thing, and to haue assurance of our sinnes being forgiven, but I haue little hope of this, I haue such a nature, and I haue fallen often, and haue so much hardnesse of heart as God will neuer receiue me, and so men sit downe discouraged; and this must needs hinder in many respects:

Reason 1.

First, because it takes away all alacrity, for what a man hath no hope to bring to passe, he will neuer goe about it; so a scholler, if he hath no hope to get learning, will giue ouer studying; take hope away, and take away all endeavour, nay, take away all desire, which is more, for what is out of a mans hope a man desires not,

not, for objects they worke when they lie neere the faculty, 'euen as fire neuer worketh till the fuell be nigh it, and the loadstone till the iron be put to it: things that are as farre off, we haue little desire to: as now to instance, the condition of Kings, though it be a thing most desirable, yet seldome men actually desire it because it is out of their hopes, and therefore when men are discouraged, as thinking they shall neuer haue such a lust mortified, they sit down without all desire or endeavour: and so when men looke on the Lord as on a strict and seuerer Iudge, it causeth strangeness in them; they will not come at him, but they will be content with that liberty which they may enioy without him; as beggers when they see they cannot better their condition, content themselves with what they are, and that liberty which they doe enioy; and so men being discouraged from going to God, they turne and rest on something else, for the heart will haue some liberty.

Againe, when we come to the Lord, Satan hee casts in all these feares, hee musters vp all obiection, but the Spirit you see saith, *Do not feare*; now whether will you take part with Satan or the Spirit? If men be humble, Christ saith likewise, *Come to me and you shall haue ease, all ye that are weary and heavy laden*; let them not thinke that their sinnes are a burthen that will breake their backs, if they come to him; and so the Iaylour hee trembled and thought him-



himselfe vndone, but *Paul* told him of the Lord Iesus, in whom if hee beleueed hee should be saued; it is good for vs to consider what Satans end is, in casting in such obiections, as about the hardnesse of our heart, &c. his end is to discourage you.

*Quest.*

Q. But you will say, how shall I know when such obiections are from Satan, they may arise from a right iudgement of what mine estate is?

*Answ.*

A. Ye shall know it by this, if they put you off further from the Lord, and make the heart listlesse to what it should apply it selfe to, as Prayer, Repentance, then it is from Satan.

In that when the people had here committed this great sinne, and *Samuel* bids them not feare; they might haply aske him, what would you haue vs doe? then hee saith, *Turne not aside from following the Lord your God, but serue him with all your hearts*: I raise this sixth Doctrine, that

*Doct. 6.*

*When a man hath committed any great sinne, it is his duty, his best, and wisest way to come in presently, and to turne to God.*

*Reason 1.*

The Spirit here by *Samuel* commands it, and therefore it is their duty, and what hee commands it is best and the wisest course to take; the reasons of it are:

*Because the heart immediately after the sinne*  
commit-

*committed begins to contract hardnesse, and the longer it goes without returning, the more hardnesse it contracts, but presently after it is more sensible; and therefore a wound that is taken presently is the sooner healed, and the smart will be the lesse; so it is in sinne.*

*By committing one sinne we are exposed to greater, for it is like the breaking downe of the walls, which the longer they lye, the breach not made vp, the more enemies may come in; there is a gap made, which if it be not stopped, will let the good cattell out and the euill cattell in; see this in *David*, if he had humbled himselfe and renewed his repentance, hee had preuented that murder, and making *Vriah* drunke, &c. but he let the gap lye open, and see what a troope of finnes came in: see this also in *Asa*, his making a **Couenant** with the King of *Aram*, and rested on him, at the beginning of the Chapter: but now if hee had humbled himselfe, all the rett that followes had beene preuented, but he did not so, and then followes putting the Prophets in prison, oppressing the people; when he was sicke, seeking to the Physicians, for hee grew worse and worse, his end was not answerable to his beginning, though he was a good man; and *Peter* now on the other side, because he humbled himselfe, hee presently was receiued to mercy, and preuented all.*

*The longer ye lye in a sinne vnrepented, the greater the sinne is, because you abuse Gods patience*  
the

Reason 2.

2 Chron. 16.

Reason 3.

the more ; for he considereth euery houre, and it is not slacknesse in him that he forbears you, but patience, which you abusing, adde vnto his wrath euery minute.

*Reason 4.*

*The same duties lye vpon you that did before, which you ought to performe, and your sinne is no priuilege for the omission of them, and therefore your best way is to turne, and not to goe on in your sinne.*

*Obiect.*

*Ob.* But you will say, Must a man come in presently into the presence of God after hee hath so grossly offended him ?

*Answ.*

*Answ.* Ye may, and ye ought to doe it, but not with that disposition remaining in your heart, wherewith you commit the sinne, but with an heart humbled, conuerted to God, stricken with the sense of its sinne, promising new obedience, and thus to come in presently is no absurdity. If a Rebelle, presently after his rebellion, comes indeed with a sword in his hand into the presence of a King, let him not looke for pardon : if with meekenesse, and a rope about his necke, he may : yea, and I adde this, that the heart is sooner turned if you take the aduantage of it presently after the sinne is committed. There are two obiections in this case :

*Obiect.*

*Ob.* First, you will say, my heart cannot be presently humbled enough: to which I answer;

*Answ.*

*A.* That God stands not vpon the measure of humiliation, so as to reiect thee, but if it be in sincerity,



sincerity, if thou knowest and seest the sinne thou hast committed, so as thou art vile in thine owne eyes, and art resolved not to returne to it againe; if this bee in sincerity, though in neuer so small a measure, the Lord accepts thee. Again,

Secondly, know that thou canst not be humbled as thou wouldest at the first, adde therefore to thy humiliation afterwards, as *David* when he said, *Lord, I haue sinned*, God forgaued him, though he was not so much humbled as afterward.

*Ans. 2.*

*Ob. 2.* Again you will say, it may be my sin is not healed yet, then indeed I may come with confidence, and yet my heart may be as false as euer.

*Obiect. 2.*

*A.* I answer, that men are first to seeke pardon, and then prepare for healing afterward, for this is a sure rule, that there is no sinne healed till there is an assurance of forgiveness. The Lord, as he washeth away the guilt, so he healeth the staine, and giues a new Spirit, for this is his Couenant, *Ierem. 31. Ezech. 36. I will forgive their sinnes; and what then? and giue them new hearts.* Wee are all deceiued in this, that we thinke when as we take a purpose with our selues against a sinne, that all is then done, but it is not so; as a man that hath a running issue in his body, it is not enough for him to say, I will not haue it thus, I desire it shou'd not be, I purpose it shall not, but he must vse meanes

meanes to heale it. To conclude, when any haue fallen into sinne, I say vnto them, as *Samuel* here, *Continue ye to serue the Lord*, doe you thinke to mend the matter when you are out of the way, by going on or standing still, but *returne rather and serue the Lord*, for hee is the same Lord still, and there is the same bond still that binds you to serue him. And againe, what will you doe, goe some whither else, (for you must haue a being) will you goe to the creatures to get rest from them, they are vaine, they will not profit you, nor deliuer you : but you will say, whither then ? why, to the Lord, but what hope is there that hee should accept vs ? why, the Lord will not forsake his people, He is still the same God, hee will not forsake his owne, as a father will not forsake his child; and secondly, he will not for his Names sake. Lastly, obserue hence, that

*Doct. 7.*

*The sinnes which we commit make no change in the Lord.*

No substantiall change; they may make him angry as a father may be with his son, and that so as they may feeble the effects of it, but yet he is the same God still; for

*Reason I.*

First, *it is not the slipping into great sinnes that breakes the covenant or makes it void*; there is nothing that makes a bill of diuorce, but an vtter turning away from God.

Again

Againe secondly, *God is the same, and you are the same*; your hearts are the same to him, the same bent of mind, the same frame of heart remaining in you still, ye are his seruants still, and he is the same; vpon the same grounds that he chose you first, he loues you still, sinnes worke no substantiall alteration; he chose you freely because he would, and therefore as there is a transient act of sinne passed from you, so a transient act of punishment may passe from God; for as your hearts are the same for substance to him as before, so is Gods to you.

Reason 2.

The vse is, that you would not thinke when you haue sinned, that the Lord will reiect you. Our Sauour Christ shewes the same by the parable of the Prodigall: they in the house did not thinke that such a sonne should haue had such entertainment when hee had spent so much, that his father would haue given him such an answer, *to fall vpon his necke*, to bee so glad of him; by that our Sauour expresseth how willing God is to receiue Sinners. *David* had no sooner said, *I haue sinned*, but God said, *I haue put away thy sinne*; and so *Peter* after his deniall, Christ looked on him with the same familiarity as hee did before. Onely doe not thinke that God will hold the wicked innocent; if yee haue false hearts, then ye shall not be forgiven.

Vse.

If the Lord be so ready to receiue men after they haue offended him, consider how worthy of

Vse 2.

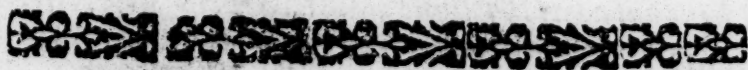


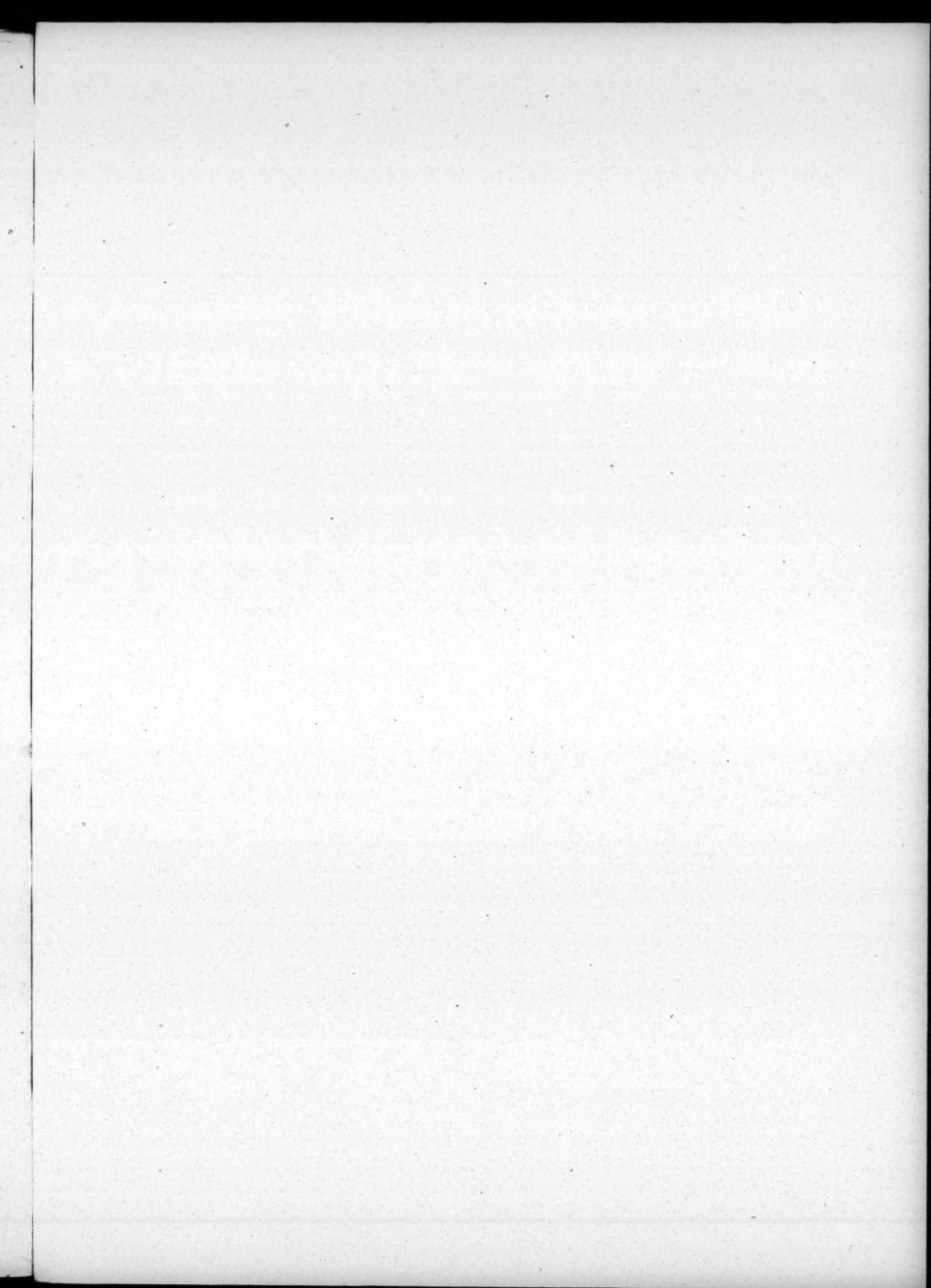
2 Thess. i.

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 Thou hast committed this sinne again t me, yet  
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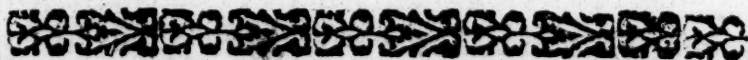
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